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THE MORALITY OF THE EAST;

EXTRACTED FROM THE

KORAN of MOHAMMED:

DIGESTED UNDER ALPHABETICAL HEADS.

WITH AN INTRODUCTION, AND OCCASIONAL REMARKS.

ISFAHAN 19 MIRANI

Unto every of you have we given a law, and an open path; and, if God had pleased, he had surely made you one people; but he hath thought fit to give you different laws, that he might try you in that which he hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye all return, and then will he declare unto you that concerning which ye have disagreed. KORAN, *chap.* v.

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INTRODUCTION.

IN order to form a proper judgment of men and things, it will be incumbent on us to generalize our ideas, to extend them beyond the contemplation of our own countrymen, the profeſſors of the ſame religious principles, and beyond local modes of thinking: to mankind collectively, and ſubjects abſtractedly; overlooking the ſeveral denominations by which humankind are broken into independent communities, and ſeparate brotherhoods; whether by the barriers of nature, the policy of governments, or meer obſtinate tenacity of particular opinions.

It is very natural for thoſe who exerciſe dominion over mankind, whether in a civil or religious capacity, to purſue all ſuch meaſures as may tend to confirm and extend

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their authority over their ſubjects; and nothing contributes more to theſe purpoſes, than a careful inculcation of ſuch intellectual or local prejudices, as may perpetuate excluſive diſtinctions, confirm parties in their tenets of ſeparation, and by teaching them directly or indirectly to deteſt each other, attach them the more cloſely under their reſpective leaders. However knowledge may be reproached with *puffing* men up, it is ignorance that puffeth up zeal.

A perſuaſion in favour of particular ſyſtems of belief, has often no more foundation than an internal evidence, and arguments which carry no conviction with them beyond a ridge of mountains, or a croſs a river: moreover the common pleas urged in favour of one, will frequently admit of being adapted with equal advantage to the ſupport of any other. Nor has there been want of martyrs who have laid down their lives in teſtimony of their ſincerity for all opinions, even the moſt contradictory: a

native

native of Rome, Paris, or London, might by an education at Conſtantinople, have become a ſtrenuous aſſertor of the miſſion of Mohammed; or by receiving his ideas at Pekin, have rejected all other legiſlators and prophets, in favour of Fohi and Confucius.

The coincidence of truth with utility, and the reciprocal proof they afford of each other, have been ſtrongly inſiſted on by the learned Biſhop of Glouceſter, in his Divine Legation of Moſes. It follows, that ſuch truths which have no teſt of utility to which they may be brought, can be but of ſmall importance to mankind. Yet of this nature have been moſt of thoſe points, the eſtabliſhing or rooting out of which, have ſpread ſo much horror and deſolation in various parts of the earth. This in great meaſure aroſe from a perſuaſion of the univerſality of truth; and a fond notion that the true religion ought to be the only religion: hence every one has ſtrove, by all imaginable practices, both fair and foul, (the end

ſanctifying the means,) to be that univerſal church. But, if their ſeveral dogmas were to be eſtimated by their means of propagation, on the good Biſhop's plan of utility to mankind;—the probable reſult is left to the reader's conception.

An elegant writer has argued this point of the required univerſality as the evidence of a true religion, in a very ingenious manner, as follows.—'On what incomprehenſible plan, muſt the wiſe Diſpoſer of all things proceed, to ſuffer men thus to bewilder themſelves in the labyrinths of error, and from thence to plunge into the gulphs of wickedneſs and miſery, when the leaſt direction from his omnipotent hand, would lead them through the flowery paths of truth, to virtue and felicity? Strange! that he has not given them reaſon ſufficient to perform this important office! Stranger! that if ever he condeſcended to aſſiſt that reaſon with his infinite wiſdom, even the religion that reſults from that ſupernatural aſſiſtance,

'assistance, should still be deficient in almost 'every one of the principal requisites neces-'sary toward accomplishing the great and 'beneficent ends it was designed for! that 'it should want universality to render it im-'partial, authenticity to make it demonstra-'ble, perspicuity to make it intelligible, and 'policy to make it useful to mankind: that 'it should immediately have been corrupt-'ed, and from that corruption been pro-'ductive of all the misery and wickedness it 'seemed calculated to prevent. But on exa-'mination we shall find, that these evils, like 'all those of which we have before treated, 'owe their existence to no defect of good-'ness or power in God, but to the imper-'fection of man, and their own necessity: 'that is, to the impracticability of giving a 'perfect religion to an imperfect creature.'*

Whether this solution of the difficulty will be satisfactory to philosophers and pole-

* Origin of Evil. Letter VI.

mics, muſt be left to philoſophers and polemics to determine.

Human nature is nearly the ſame in all places and at all times; it is the education beſtowed on it, that ſtamps the varieties between the antient and modern; and together with an allowance for the influence of climate, between the European and the Aſiatic. Legiſlative policy working upon national pride, has given riſe to many particular miſſions, and excluſive claims to the favour of Heaven; which have been ſupported by various means as circumſtances have dictated. But on whatever wild reveries they may have been founded, or however common ſenſe may be inſulted by their rites and ceremonies; the relative duties of humanity have not ſo often been miſtaken, at leaſt within the circle of the votaries of the ſame perſuaſion. Theſe being of general concern, and having their foundation, not in the fancy, but in our feelings; mankind were not ſo likely to be led aſtray by the

the intoxications of heated imaginations with regard to them; eſpecially when we reflect that no community can ſubſiſt under a diſregard of matters of ſuch immediate importance.

To form an impartial eſtimate of the intrinſic merits of any religion, it may be neceſſary to paſs over all the ſupernaturals wherewith it is embelliſhed, and recommended to the veneration of its votaries; and to examine the tendency of thoſe practical duties enjoined for the conduct of man toward man: this is the infallible teſt, the golden rule, laid down by our Meſſiah, and brought home to the apprehenſions of thoſe to whom it is addreſſed, by a familiar and moſt happy alluſion. We are not only invited to judge for ourſelves what is right;* but are referred to a fruit tree as a guide to our judgment: *Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good*

* Luke xii. 57.

*tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit,—Wherefore, by their fruits ye ſhall know them.**

It is hoped this publication may not be miſconſtrued, or miſrepreſented, into a deſign to recommend Mohammediſm to Chriſtians; or in any meaſure to ſet the Koran in competition with the Holy Scriptures: God be thanked *we* are not reduced to derive our morals from any ſuch ſource; as, (notwithſtanding the repreſentations of the ingenious gentleman juſt quoted) drinking the waters of life from a purer ſtream. The only view was, by undergoing a piece of drudgery, to preſent the public with what may at leaſt be eſteemed a curioſity by numbers who might be diſguſted with the toil of acquiring it, viz. from a heap of jargon to extract and throw into a conciſe view, the moral maxims of an Arab, whoſe dictates have been received by ſuch extenſive regions, in the faireſt and moſt delightful

* Matt. vii. 16, 17, 20.

quarter

quarter of the globe. May one farther motive be tolerated? The operations of that zeal, which is not according to knowledge, are so violent in some, contract the operations of the mind into so narrow a circle, and warp the judgment so far from the truth; that we ought to pray for that degree of Laodicean lukewarmness, which may preserve to us the free and perfect use of our rational faculties: and there are many sincere and well meaning people, to whom it may be some information, to find that muffulmen, although painted with such fierce whiskers on sign posts at inn doors, are taught by their law, understand, and practice, the moral duties; to a degree that may shame many who profess a better religion: this compilation may therefore not be without its use in extending that charity of opinion toward our fellow creatures, which is so little understood, though it constitutes so fundamental an article of the christian religion.—*And now abideth faith, hope,*

*hope, charity, theſe three; but the greateſt of theſe is charity.**

In faith and hope, the world may diſagree;
But all mankind's concern is *charity.* POPE.

Mohammed aroſe at a moſt convenient time for a man of talents to give birth to a new reform of religion. Born in the midſt of pagan darkneſs, and monkiſh barbariſm, religion was debaſed to ſuch a degree, as rendered the dictates of that ſubtil Arab really ſublime, when compared with the groſsneſs of pagan idolatry on the one hand, and with the then mixture of chriſtian idolatry and jargon on the other. Perhaps a more conciſe clear and juſt account of Mohammed may not eaſily be found or collected, than is contained in the learned Moſheim's Eccleſiaſtical Hiſtory; with which we will therefore enrich our little compendium of his morals.

'A new and moſt powerful enemy to the 'Chriſtian cauſe ſtarted up in Arabia A. D.

* 1 Cor. xiii. 13.

'612,

'612, under the reign of Heraclius. This 'was Mahomet, an illiterate man,* but en- 'dowed by nature with the moſt flowing 'and attractive eloquence, and with a vaſt 'and penetrating genius,† diſtinguiſhed alſo 'by

* 'Mahomet himſelf expreſly declared, that he 'was totally ignorant of all branches of learn- 'ing and ſcience, and was even unable either to 'write or read: and his followers have drawn 'from this ignorance an argument in favour of 'the divinity of his miſſion, and of the religion 'he taught. It is, however, ſcarcely credible, 'that his ignorance was ſuch as it is here de- 'ſcribed, and ſeveral of his ſect have called in 'queſtion the declarations of their chief relat- 'ing to this point. See Chardin, *Voyages en 'Perſe*, tom. iv. p. 33, 34. If we conſider that 'Mahomet carried on, for a conſiderable time, 'a ſucceſsful commerce in Arabia, and the ad- 'jacent countries, this alone will convince us, 'that he muſt have been, in ſome meaſure, in- 'ſtructed in the arts of reading, writing, and 'arithmetic, with the knowledge of which a 'merchant cannot diſpenſe.'

† 'The writers, to whom we are indebted for 'accounts of the life and religion of Mahomet, 'are enumerated by Fabricius, in his *Delectus et 'Syllabus*

'by the advantages he enjoyed from the 'place of his birth, which added a luſtre 'to his name and his undertakings. This 'adventurous impoſtor declared publickly, 'that he was commiſſioned, by God, to de-'ſtroy polytheiſm and idolatry, and then to 'reform, firſt the religion of the Arabians, 'and afterwards the Jewiſh and Chriſtian 'worſhip. For theſe purpoſes he delivered 'a new law, which is known by the name 'of the Koran,* or Alcoran; and having 'gained

'*Syllabus argumentor. pro veritate relig. Chriſti-'anæ*, cap. I. p. 733. To which we may add, 'Boulainvilliers, *Vie de Mahomet*, publiſhed at 'London, in 8vo, in the year 1730, and which 'deſerves rather the character of a romance, than 'of a hiſtory. Gagnier, *Vie de Mahomet*, print-'ed at Amſterdam, in two volumes in 8vo, in '1732, and commendable both for the learning 'and candour with which it appears to have been 'compoſed; and, above all, the moſt learned 'and judicious Sale's *Preliminary Diſcourſe*, pre-'fixed to his *Engliſh tranſlation of the Koran*, § 2.

* 'For an account of the Koran, ſee princi-'pally the learned Sale's Preface to his Engliſh 'tranſ-

'gained ſeveral victories over his enemies, 'he compelled an incredible multitude of 'perſons, both in Arabia and the neighbour-'ing nations, to receive his doctrine, and 'range themſelves under his ſtandards. 'Elated with this rapid and unexpected ſuc-'ceſs, he extended yet further his ambitious 'views, and formed the vaſt and arduous 'project of founding an empire. Here 'again, ſucceſs crowned his adventurous 'efforts; and his plan was executed with 'ſuch intrepidity and impudence, that he 'died maſter of all Arabia, beſide ſeveral 'adjacent provinces.

'It is, perhaps, impoſſible at this time, to 'form ſuch an accurate judgment of the cha-'racter, views, and conduct of Mahomet, 'as would entirely ſatisfy the curioſity of a

'tranſlation of that work. See alſo Vertot's *Diſ-'cours ſur l'Alcoran*, which is ſubjoined to the 'third volume of his *Hiſtory of the Knights of 'Malta*, and Chardin's *Voyages en Perſe*, tom. 'ii. p. 281.'

'ſagacious

'ſagacious inquirer after truth. To give 'entire credit to the Grecian writers in this 'matter, is neither prudent nor ſafe, ſince 'their bitter reſentment againſt this hoſtile in-'vader led them to invent, without ſcruple or 'heſitation, fables and calumnies to blacken 'his character. The Arabians, on the other 'hand, are as little to be truſted to; as their 'hiſtorians are deſtitute of veracity and can-'dour, conceal the vices and enormities of 'their chief, and repreſent him as the moſt 'divine perſon that ever appeared upon earth, 'and as the beſt gift of God to the world. 'Add to this, that a conſiderable part of Ma-'homet's life, and indeed that part of it that 'would be the moſt proper to lead us to a true 'knowledge of his character, and of the 'motives from which he acted, is abſolutely 'unknown. It is highly probable, that he 'was ſo deeply affected with the odious and 'abominable ſuperſtition which diſhonoured 'his country, that it threw him into a cer-'tain fanatical diſorder of mind, and made

'him really imagine that he was ſupernaturally commiſſioned to reform the religion of the Arabians, and to reſtore among them the worſhip of one God. It is, however, at the ſame time undoubtedly evident, that, when he ſaw his enterprize crowned with the deſired ſucceſs, he made uſe of impious frauds to eſtabliſh the work he had ſo happily begun, deluded the giddy and credulous multitude by various artifices, and even forged celeſtial viſions to confirm his authority and remove the difficulties that frequently aroſe in the courſe of his affairs. This mixture of impoſture is, by no means, incompatible with a ſpirit of enthuſiaſm; for the fanatic, through the unguided warmth of zeal, looks often upon the artifices, that are uſeful to his cauſe, as pious and acceptable to the ſupreme being, and therefore deceives when he can do it with impunity.* The religion which Mahomet

'Mahomet taught is certainly different from 'what it would have been, if he had met 'with no oppoſition, in the propagation of 'his opinions. The difficulties he had to 'encounter obliged him to yield, in ſome 'reſpects, to the reigning ſyſtems; the ob-'ſtinate attachment of the Arabians to the 'religion of their anceſtors on the one hand, 'and the fond hope of gaining over to 'his cauſe both the Jews and Chriſtians or 'the other, engaged, no doubt, this fanati-'cal impoſtor to admit into his ſyſtem ſeve-'ral tenets, which he would have rejected 'without heſitation, had he been free from 'the reſtraints of ambition and artifice.

* 'This, methinks, is the beſt way of ad-'juſting the controverſy that has been carried on 'by ſome learned men upon this curious queſtion, 'viz. Whether Mahomet was a fanatic, or an 'impoſtor. See Bayle's *Dictionary*, at the article 'Mahomet. Ockley's *Conqueſt of Syria, Per-'ſia, and Egypt by the Saracens*, Vol. I. p. 62. 'Sale's Preface to his tranſlation of the *Alco-'ran*, § 2.

'The rapid ſucceſs, which attended the 'propagation of this new religion, was ow-'ing to cauſes that are plain and evident, 'and muſt remove, or rather prevent, our 'ſurprize, when they are attentively conſi-'dered. The terror of Mahomet's arms, 'and the repeated victories which were gain-'ed by him and his ſucceſſors, were, no 'doubt, the irreſiſtible argument that per-'ſuaded ſuch multitudes to embrace his re-'ligion, and ſubmit to his dominion. Be-'ſides, his law was artfully and marvellouſly 'adapted to the corrupt nature of man; 'and, in a more particular manner, to the 'manners and opinions of the eaſtern na-'tions, and the vices to which they were 'naturally addicted; for the articles of faith 'which it propoſed were few in number, 'and extremely ſimple; and the duties it re-'quired were neither many, nor difficult, 'nor ſuch as were incompatible with the em-'pire of appetites and paſſions *. It is to be

* 'See Reland, *De religione Mahumedica.* 'Sale's *Preliminary Diſcourſe.*'

'obſerved further, that the groſs ignorance, 'under which the Arabians, Syrians, Perſians, 'and the greateſt part of the eaſtern nations, 'laboured at this time, rendered many an 'eaſy prey to the artifice and eloquence of 'this bold adventurer. To theſe cauſes of 'the progreſs of Mahometiſm, we may add the 'bitter diſſentions and cruel animoſities that 'reigned among the Chriſtian ſects, particular-'ly the Greeks, Neſtorians, Eutychians, and 'Monophyſites, diſſentions that filled a great 'part of the eaſt with carnage, aſſaſſina-'tions, and ſuch deteſtable enormities, as 'rendered the very name of Chriſtianity odi-'ous to many. We might add here, that the 'Monophyſites and Neſtorians, full of re-'ſentment againſt the Greeks, from whom 'they had ſuffered the bitterſt and moſt in-'jurious treatment, aſſiſted the Arabians in 'the conqueſt of ſeveral provinces *, into

* 'See Ockley's *Conqueſt of Syria Perſia, and Egypt by the Saracens*, the firſt part of which was 'publiſhed at *London*, in the year 1708, and the 'ſecond in 1717.'

'which,

'which, of conſequence, the religion of 'Mahomet was afterwards introduced. 'Other cauſes of the ſudden progreſs of that 'religion, will naturally occur to ſuch as 'conſider attentively its ſpirit and genius, 'and the ſtate of the world at this time.

'After the death of Mahomet, which 'happened A. D. 632, his followers, led on 'by an amazing intrepidity, and a fanati-'cal fury, and aſſiſted, as we have already 'obſerved, by thoſe Chriſtians whom the 'Greeks had treated with ſuch ſeverity, ex-'tended their conqueſts beyond the limits of 'Arabia, and ſubdued Syria, Perſia, Egypt, 'and other countries under their dominion. 'On the other hand, the Greeks exhauſted 'with civil diſcords, and wholly occupied 'by inteſtine troubles, were unable to ſtop 'theſe intrepid conquerors in their rapid 'career.

'For ſome time theſe enthuſiaſtic invaders 'uſed their proſperity with moderation, and 'treated the Chriſtians, and particularly

'thoſe among them who rejected the decrees
'of the councils of Epheſus and Chalcedon,
'with the utmoſt indulgence and lenity.
'But as an uninterrupted courſe of ſucceſs
'and proſperity, renders too generally cor-
'rupt mortals inſolent and imperious, ſo
'the moderation of this victorious ſect de-
'generated by degrees, into ſeverity; and
'they treated the Chriſtians, at length, ra-
'ther like ſlaves, than citizens, loading them
'with unſupportable taxes, and obliging
'them to ſubmit to a variety of vexations
'and oppreſſive meaſures.

'The progreſs, however, of this triumph-
'ant ſect received a conſiderable check by
'the civil diſſenſions which aroſe among
'them immediately after the death of Ma-
'homet. Abubeker and Ali, the former
'the father-in-law, and the latter the ſon-
'in-law, of this pretended prophet, aſpired
'both to ſucceed him in the empire which
'he had erected. Upon this aroſe a tedious
'and cruel conteſt, whoſe flame reached to
'ſuccced-

'ſucceeding ages, and produced that ſchiſm
'which divided the Mahometans into two
'great factions, whoſe ſeparation not only
'gave riſe to a variety of opinions and rites,
'but alſo excited the implacable hatred, and
'the moſt deadly animoſities. Of theſe
'factions, the one acknowledged Abubeker
'as the true *calif*, or ſucceſſor of Mahomet,
'and its members were diſtinguiſhed by the
'name of Sonnites; while the other adher-
'ed to Ali, and were known by the title
'of Schiites *. Both however adhered to the
'Alcoran as a divine law, and the rule of
'faith and manners; to which, indeed, the
'former added, by way of interpretation,
'the *ſonna*, i. e. a certain law which they
'looked upon as deſcended from Mahomet
'by oral tradition, and which the Schiites
'refuſed to admit. Among the Sonnites,
'or followers of Abubeker, we are to

* See Reland, *De religione Turcica*, lib. i. p. 36. 70. 74. 85. Chardin's *Voyage en Perſe*, tom. ii. p. 236.

'reckon the Turks, Tartars, Arabians, Africans, and the greateſt part of the Indian 'Mahometans; whereas the Perſians, and 'the ſubjects of the Grand Mogul are gene-'rally conſidered as the followers of Ali; 'though the latter indeed ſeem rather to ob-'ſerve a ſtrict neutrality in this conteſt.

'Beſides theſe two grand factions, there 'are other ſubordinate ſects among the Ma-'hometans, which diſpute with warmth con-'cerning ſeveral points of religion, though 'without violating the rules of mutual tole-'ration *. Of theſe ſects there are four, 'which far ſurpaſs the reſt in point of repu-'tation and importance †.'

When we conſider the malignant zeal which ſo frequently poiſons the pens engaged in church-hiſtory and controverſy, the

* 'For an account of the Mahometan ſects, ſee 'Hottinger. *Hiſtor. Orient.* lib. ii. cap. vi. p. '340. Ricaut, *Etat. de l'Empire Ottoman*, livr. 'ii. p. 242. Chardin's *Voyages en Perſe*, tom. ii. 'p. 236. Sale's *Preliminary Diſcourſe*, § 8.'

† Moſheim's *Eccleſ. Hiſt.* vol. i. p. 313.

candid

candid manner of this gentleman, calls for a remark. To this account of Mohammed, we will add from the teſtimony of Mr. Sale, the Mohammedan notion of the Deity; which ſome perhaps may be heterodox enough to think moſt unexceptionable in that very article on which an exception to it is founded.

'That both Mohammed, and thoſe 'among his followers, who are reckoned 'orthodox, had, and continue to have, juſt 'and true notions of God and his attributes, '(always excepting their obſtinate and impi-'ous rejecting of the Trinity) appears ſo 'plain from the Koran itſelf, and all the 'Mohammedan divines, that it would be loſs 'of time to refute thoſe who ſuppoſe the 'God of Mohammed to be different from 'the true God *.'——

To the ſame import alſo is the following paſſage from a reſpectable French writer, to

* Prelim. Diſcourſe, § 4. p. 93.

whoſe other learning was joined a perſonal knowledge of the Ottomans.

'Of all falſe religions, the Mahometan is 'the moſt dangerous, becauſe it not only 'ſtrongly flatters the ſenſes, but in many 'points alſo agrees with Chriſtianity. Ma-'hometiſm is founded on the knowledge of 'the true God, the Creator of all things, 'upon the love of our neighbour, the purifi-'cation of the body, and a quiet peaceable 'life. It abhors idols, and the worſhip of 'them is ſtrictly prohibited *.'

Indeed Mohammed appears to have been a zealous aſſerter of the unity of Deity; taking frequent occaſion throughout the Koran to inſiſt on it as the fundamental point of religion, and to denounce ſevere vengeance againſt thoſe who aſſociate other names or relations with God. If it may be pardonable to indulge a little in conjecture, it may not appear perhaps the moſt abſurd

* Tournefort's Voyages, Engliſh edition, vol. II. p. 282.

that

that has been hazarded, when we reflect how extenſive the ſpread of Mohammediſm has been, if we attribute ſomewhat of that reformation from Romiſh idolatry, the ſeeds of which continued taking root, long before they were cultivated for political purpoſes; to the indirect influence of the doctrine of the unity of the great God of the univerſe, who is truly, if, in an erroneous manner, the pure object of eaſtern adoration. That this conjecture may not be laughed out of countenance, without ſomething farther being urged to apologiſe for making it; the reader is requeſted to conſider, that while the Chriſtian world were daily worſhipping and eating their God in the form and ſubſtance of a cake; while they were debaſing and waſting their rational powers on ſcholaſtic ſubtilties, founded in abſurdity; the Aſiatics adored a God whom they were taught to conceive in theſe terms—'God! there is no God but he; the 'living, the ſelf-ſubſiſting; neither ſlumber 'nor ſleep ſeizeth him; to him belongeth 'what-

'whatſoever is in heaven, and on earth. Who 'he is that can intercede with him, but 'through his good pleaſure? He knoweth 'that which is paſt, and that which is to 'come to them, and they ſhall not compre-'hend any thing of his knowledge, but ſo 'far as he pleaſeth. His throne is extended 'over heaven and earth, and the preſerva-'tion of both is no burthen unto him. He 'is the high, the mighty *.' Theſe are expreſſions which muſt ſtrike with their ſublimity, even thoſe who deſpiſe the Arabian apoſtle that dictated them.

Were it neceſſary to enter into a compariſon between the Mohammedan ſyſtem and popery, a thinking man would not heſitate long in deciding to which the preference was due: for to inſtance only in another particular; whereas the penances and atonements for ſins in the latter, are chiefly directed to uſeleſs rituals, and unprofitable

* Koran, chap. ii. vol. 1. p. 47.

mortifi-

mortifications; the expiations of the former have generally a benevolent direction to the good of ſociety; as to the freeing the captive, to feeding and cloathing the hungry, &c. See ſome inſtances of this kind, under the articles MURDER, OATHS, &c. beſide other inſtances which do not come ſo directly under our view.

That the more northern nations have improved ſo happily this firſt principle of theology, which dawned on them through the Mohammedan ſyſtem; and perhaps aſſiſted them in recovering and refining the Chriſtian religion from the rubbiſh under which it was overwhelmed by craft and ignorance, may be partly accounted for from thoſe principles which will equally explain why they have aſſerted and maintain, the natural and civil rights of mankind, in a greater or leſs degree, while the ſoft nations of the eaſt, continue from century to century the diſpirited ſubjects to an abſolute and fixed deſpotiſm.

Much

Much having been ſaid relating to the ſenſuality of Mohammed's paradiſe, it may not be diſagreeable to the reader to ſee from the Koran one of the beſt connected deſcriptions of it.

'When the inevitable day of judgment 'ſhall ſuddenly come, no ſoul ſhall charge 'the prediction of its coming with falſe-'hood: it will abaſe ſome, and exalt others. 'When the earth ſhall be ſhaken with a 'violent ſhock; and the mountains ſhall be 'daſhed in pieces, and ſhall become as duſt 'ſcattered abroad; and ye ſhall be ſeparated 'into three diſtinct claſſes: the companions 'of the right hand, (how happy ſhall the 'companions of the right hand be!) and the 'companions of the left hand; (how miſer-'able ſhall the companions of the left hand 'be!) and thoſe who have preceded others 'in the faith, ſhall precede them to para-'diſe. Theſe are they who ſhall approach 'near unto God: they ſhall dwell in gar-'dens of delight: (there ſhall be many of the

'former

'former religions, and few of the laſt.)
'Repoſing on couches adorned with gold
'and precious ſtones; ſitting oppoſite to one
'another thereon. Youths which ſhall con-
'tinue in their bloom for ever, ſhall go
'round about to attend them, with goblets
'and beakers, and a cup of flowing wine:
'their heads ſhall not ake by drinking the
'ſame, neither ſhall their reaſon be diſturb-
'ed: and with fruits of the ſorts which they
'ſhall chuſe, and the fleſh of birds of the
'kind which they ſhall deſire. And there
'ſhall accompany them fair damſels, having
'large black eyes, reſembling pearls hidden
'in their ſhells, as a reward for that which
'they ſhall have wrought. They ſhall not
'hear therein any vain diſcourſe, or any
'charge of ſin, but only the ſalutation,
'Peace! Peace! And the companions of
'the right hand, (how happy ſhall the com-
'panions of the right hand be!) ſhall have
'their abode among lote trees, free from
'thorns, and trees of mauz, loaded regularly

'with their produce from top to bottom; 'under an extended ſhade, near a flowing 'water, and amidſt fruits in abundance, 'which ſhall not fail, nor ſhall be forbidden 'to be gathered: and they ſhall repoſe them-'ſelves on lofty beds. Verily we have 'created the damſels of paradiſe by a pecu-'liar creation: and we have made them 'virgins beloved by their huſbands, of equal 'age with them; for the delight of the com-'panions of the right hand *.'

The heaven declared in our Scripture is infinitely more refined and pure from carnal delights than this of the Koran; but for that very reaſon, not ſo well calculated to attract mankind in general. We are there told that in heaven none is either married, or given in marriage †. It is not directed to our feelings, but to our underſtandings, profeſſedly abſtracted from all worldly objects; and even from ourſelves, as imperfect be-

* Koran, ch. 56. † Matt. xxii. 30.

ings; corruption being then to put on incorruption *. This it was that gave a certain theatrical genius, admirably ſuited to an acceptance of Mohammed's promiſes, the opportunity to paſs his well known profane jeſt on it. The great publiſher of our religion did not purpoſe to captivate the deſires of men in their corrupt unregenerate ſtate, and therefore gives them to underſtand, that as ſuch they were not heirs of the promiſes; and that *ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it* †; for few men reaſon ſo well as to apprehend the excellence and ſublimity of joys they do not feel.

Mohammed on the other hand, enſured the affections of his followers, by ſuiting his promiſes more to their feelings as men; and though the ſanction of puniſhment is nearly alike in both, he has opened a broad way to their expectations, and many there be

* 1 Cor. xv. 42, &c. † Matt. vii. 14.

who

who travel therein. But let us in charity hope that it will not lead to deſtruction, thoſe ſincerely upright muſſulmen, whoſe conduct may ſhew that they underſtand what they owe to their fellow creatures, though they may be miſled in their apprehenſions as to matters which even Chriſtians do not in all reſpects agree concerning. Surely while we revere our Bible, we muſt believe there is ſome truth and meaning in paſſages which extend the mercy of God as far as the ſun extends its rays, or the ſhowers refreſh the earth.

What doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God *. *Of a truth — God is no reſpecter of perſons; but in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him* †.

Reflections on the obvious diſparity every where obſervable, between precept and prac-

* Micah vi. 8. † Acts x. 34, 35.

tice,

tice, are too trite to be inſiſted on now as new obſervations; nor will they appear peculiarly applicable on the preſent occaſion. The Koran directs what true muſſulmen ought to be; travellers will inform us what they are: and if we conſult Mr. Tournefort, a perſon of known talents and unimpeached veracity, who travelled through great part of the Levant on botanical reſearches, at the command of Louis XIV. we ſhall be enabled to conceive ſome idea of the preſent ſtate of the government, religion, and private manners of the Turks, (who, though not the only muſſulmen, are the moſt diſtinguiſhed part of them) from actual obſervations, on which we may ſafely rely.

The ottoman government is very well characterized by M. Tournefort in the following paſſages; by which it will appear how neceſſary it is in our preſent enquiry to diſtinguiſh between the government and the people.

'Thoſe, who do not reflect on the origi-
'nal of this empire, diſcern at firſt ſight, that
'the Turkiſh government is extremely ſe-
'vere, and almoſt tyrannical; but if we con-
'ſider that it began in war, and that the firſt
'Ottomans were, from father to ſon, the moſt
'formidable conquerors of their age, we ſhall
'not be ſurpriſed, that they ſet no other limits
'to their power than merely their will.

'Could it be expected that princes, who
'owed their greatneſs ſolely to their arms,
'ſhould diveſt themſelves of their right of
'conqueſt, in favour of their ſlaves? It is
'natural for an empire which is founded in a
'time of peace, and the people of which make
'choice of a chief to govern them, to be mild
'and gentle, and the authority of it may, in
'a manner, be divided and ſhared; but the
'firſt Sultans owed their promotion purely to
'their own valour, and being full of maxims
'of war, affected to have a blind obedience,
'to puniſh with ſeverity, and to keep their
'ſubjects under an inability to revolt; and in

'a word, to be ſerved only by perſons who 'ſtood indebted to them for their fortune, 'whom they could advance without jealouſy, 'and cruſh without injuſtice *.'

Thus much may ſuffice, as to the maxims on which this empire was firſt founded, and ſtill ſubſiſts; the effects of it will not be difficult to conceive.

'Though the Turks, ſays M. Tourne-'fort, imagine God gives prudence, and the 'other neceſſary talents, to thoſe whom the 'Sultan raiſes to high employments; experi-'ence often teſtifies the contrary. What 'capacity can pages have, who are trained up 'among eunuchs, who treat them with the 'baſtinado for ſo long a time? Would it not 'be better to promote youth by degrees, in 'an empire where no regard is had to birth? 'Beſide, theſe officers paſs at a ſtep, from a 'ſtate of the utmoſt uneaſineſs and conſtraint, 'to ſuch an extraordinary liberty, that it is

* Tournefort's Voyages, vol. ii. p. 228.

'impoſſible they ſhould not let looſe their 'paſſions; and yet they are entruſted with 'the government of the moſt important pro-'vinces. As they have neither abilities nor 'experience to perform the duties of their 'charge, they truſt to their deputies, who are 'commonly great robbers, or ſpies of the 'grand Viſier, to ſend him an account of 'their conduct. Theſe new governors are 'forced alſo to paſs through the hands of 'the Jews; for as they have nothing when 'they come from the Seraglio, they have re-'courſe to thoſe uſurers, who lead them to 'all manner of rapine and extortion.—This 'evil would not be ſo extreme, if they would 'be content to receive it again by little and 'little; but as they are afraid every moment 'the Baſſa ſhould be ſtrangled or removed, 'they never let a debt grow old, and the 'people muſt be ſqueezed to repay them *.'

Under ſuch circumſtances it is evident that nothing can be permanent at the Otto-

* Tourneſort's Voyages, vol. ii. p. 242.

man

man Porte, and that it is a wheel inceſſantly turning *. Such is the government of a prince, whoſe 'empire extends from the 'Black Sea to the Red Sea; who has the better part of Africa; is maſter of all Greece, 'and even to the frontiers of Hungary and 'Poland; and who, in ſhort, can boaſt, that 'his predeceſſors or their grand Viſiers, have 'beſieged the capital of the weſtern empire, 'and have left only the gulph of Venice be-'tween their dominions and Italy †.'

From the ſight of the wolves, let us now eaſe our akeing eyes, by contemplating the more placid manners of the ſheep; or, to drop the figure; from characters, which would make us deteſt human nature, let us, as is our intereſt, turn to the fairer ſide, and endeavour to reconcile ourſelves with it again: nor to do this, need we ſeek farther than amongſt the people of whom we are now treating. With regard to their religion, M. Tournefort agrees with what

* Tourn. Voy. p. 206. † Id. p. 230.

we have already seen; and says —— 'The 'only article of faith the Mahometans have, 'is, that there is but one God, and that Ma-'homet is the messenger of God. As to the 'commandments, the Turks reduce them to 'five. I. To pray five times in a day. II. To 'fast in Lent, [or their month of Ramadan.] 'III. To give alms, and do works of cha-'rity. IV. To go in pilgrimage to Mecha. 'V. To suffer no filth upon their body. 'There are four other points added, but not 'as absolutely necessary to salvation. 1. To 'keep Friday a sabbath. 2. To be circum-'cised. 3. To drink no wine. 4. Not to 'eat swine's flesh, nor things strangled *. — 'They believe also that their prayers will 'not be heard, unless they first resolve firmly 'to forgive their enemies. It is for this rea-'son that they never let a Friday pass without 'making a hearty reconciliation; and hence 'it is, that we never hear of any detraction 'or injury among the Turks †.'

* Tourn. Voy. p. 285. † Id. p. 296.

Where

Where their theological aſſumptions are ſo few and ſimple, and where, in conſequence, ſuch ſtreſs is laid on good works; there, if any where, we may expect to ſee the duties of humanity cultivated in an eſpecial manner; and if the difference of religious ſentiments will not permit us to reſpect them as brothers in Chriſt, we ſhall be obliged to allow them at leaſt the character of being good Samaritans *.

We are told, that 'beſide private alms, 'there is no nation which expends more upon 'public foundations than the Turks. Even 'they who have but a moderate fortune leave 'ſomething after their death, to maintain a 'man to give water in the ſummer heats to 'drink to paſſengers, as they go along by the 'place where they are buried. Nor, (conti-'nues M. Tournefort) do I queſtion but they 'would alſo have ordered veſſels of wine, 'if Mahomet had not forbidden the uſe of

* Luke x. 30, &c.

'it *.' — 'The ſick viſit the priſons, to diſ-
'charge thoſe who are arreſted for debt:
'they are very careful to relieve perſons who
'are baſhfully aſhamed of their poverty.
'How many families may one find, who
'have been ruined by fires, and are reſtored
'by charities! They need only preſent
'themſelves at the doors of the moſques:
'they alſo go to their houſes to comfort the
'afflicted. The diſeaſed, and they who have
'the peſtilence, are ſuccoured by their neigh-
'bour's purſe, and the pariſh funds. For the
'Turks, as Leunclavius obſerves ſet no
'bounds to their charities. They lay out
'money for repairing the high-ways, and
'making fountains for the benefit of paſſen-
'gers; and build hoſpitals, inns, baths,
'bridges, and moſques †.

'As charity and love of our neighbours
'are the moſt eſſential points of the Maho-
'metan religion, the high-ways are generally
'kept mighty well; and there are ſprings of

* Tourn. Voy. vol. ii. p. 304. † Id. p. 305.

'water

'water common enough, becauſe they are
'wanted for making the ablutions. The poor
'look after the conduit pipes, and thoſe of
'tolerable fortune repair the cauſeways. The
'neighbourhood joins together to build
'bridges over the deep roads, and contribute
'to the benefit of the public according to their
'power. The workmen take no hire, but
'find labourers and maſons gratis for the ſe-
'veral ſorts of work. You may ſee pitchers
'of water ſtanding at the doors of the houſes
'in the towns, for the uſe of paſſengers; and
'ſome honeſt muſſulmen lodge themſelves un-
'der a ſort of ſheds, which they erect in the
'road, and do nothing elſe during the great
'heats, but get thoſe who are weary to come
'in, and reſt themſelves, and take a refreſh-
'ment. —The beggars themſelves, though
'there are very few to be ſeen, think they are
'obliged to give their ſuperfluities to other
'poor folks; and carry their charity, or ra-
'ther vanity, to ſuch an extreme, that they
'give

'give their leavings even to ſufficient per-
'ſons, who make no ſcruple to receive their
'bread, and to eat it, to ſhew how highly
'they eſteem their virtue.

'The charity of the Mahometans is ex-
'tended alſo to animals and plants, and to
'the dead. They believe it is pleaſing to
'God, ſince men who will uſe their reaſon
'want for nothing; whereas the animals,
'not having reaſon, their inſtinct often ex-
'poſes them to ſeek their food with the loſs
'of their lives. In conſiderable towns they
'ſell victuals at the corners of the ſtreets to
'give to the dogs; and ſome Turks, out of
'charity, have them cured of wounds, and
'eſpecially of the mange, with which theſe
'creatures are miſerably afflicted toward the
'end of their life; and we may ſee perſons
'of good ſenſe, out of mere devotion, carry
'ſtraw to lay under the bitches which are
'going to whelp; and they build them ſmall
'huts to ſhelter them and their puppies. We
'would

'would hardly believe there are endowments 'settled in form by will for maintaining a 'certain number of dogs and cats ſo many 'days in the week; yet this is commonly 'done; and there are people paid at Con-'ſtantinople to ſee the donor's intention ex-'cuted, in feeding them in the ſtreets. The 'butchers and bakers often ſet aſide a ſmall 'portion to beſtow upon theſe animals: yet 'with all their charity, the Turks hate dogs, 'and never ſuffer them in their houſes; and 'in a time of peſtilence, they kill as many 'as they find, thinking theſe unclean crea-'tures infect the air. On the contrary, they 'love cats very well, whether it be for their 'natural cleanlineſs, or becauſe they ſympa-'thiſe with themſelves in gravity; whereas 'dogs are wanton, ſporting, and noiſy.

'As to plants, the moſt devout among 'the Turks water them out of charity, and 'cultivate the earth where they grow, that 'they may thrive the better.——The good 'muſſulmen believe they do in it a thing

'agreeable

'agreeable to God, who is the creator and 'preſerver of all things *.'

Even though we ſhould make a ſmall matter of allowance for that exaggeration, which a gentleman might be betrayed into, who was ſurprized with ſo much benevolence and humanity, where perhaps he little expected to find them; enough will ſtill remain; and the concurrent teſtimony of others, will all together ſufficiently eſtabliſh the fact, of the Turks being a moſt humane benevolent people. But to return.

The Koran, beſide being compoſed at different times, dictated by, and ſuited to, different temporary occaſions, exhibits much of that unconnected deſultory manner, ſo obſervable in eaſtern compoſitions: ſo that far from having any diſcoverable relation among the diviſions of it, or any ſeeming digeſt of the whole, it was often very difficult to ſelect paſſages which admitted of be-

* Tournefort's Voyages, p. 308.

ing

ing claſſed under any diſtinct head. Such as conſiſted of general precepts too miſcellaneous to belong with propriety to any one ſubject, are placed together at the end, in their order of occurrence, under the title *General Precepts*; under which head the reader will find a number of promiſcuous precepts and obſervations relating to moſt of the ſubjects ſpecified under the foregoing diviſions. Some paſſages will appear dark and unaccountable to Europeans, from the want of a ſufficient acquaintance with the eaſtern uſages; and the collection might have been greatly ſwelled by the admiſſion of the notes of Arabian commentators, as given by Mr. Sale; but the ſenſe of the text is as capable of being aſcertained without their aſſiſtance; there not appearing more agreement among them, than we experience among thoſe who comment on a far ſuperior compoſition. It may be needleſs to add, that Mr. Sale's Verſion, the octavo edition of 1764, was uſed

uſed on this occaſion, as we poſſeſs no other Engliſh tranſlation of any eſtimation.

As for the looſe remarks added by the compiler under ſome particular paſſages, the writer preſumes to ſay no more in their behalf, than that he gratified the preſent humour, in indulging thoſe reflections and compariſons, which occurred on peruſing the paſſages to which they relate; and hopes they may be pardoned, as they are detached and few. If they are rejected as impertinent or abſurd, the writer muſt content himſelf with this conſolation, that they are not the *only notes or commentaries*, which readers would have been willing to part with, to have had the text alone.

THE MORALITY OF THE EAST.

THE MORALITY OF THE EAST.

ALMS.

OBSERVE the ſtated times of prayer, and pay your legal alms,* and bow down yourſelves with thoſe who bow down.

* What is to be underſtood by theſe legal alms which are thus referred to, is explained by the following paſſage in Sale's Preliminary Diſcourſe. 'Alms, according to the preſcriptions 'of the Mohammedan law, are to be given of 'five things; 1. Of cattle, that is to ſay, of ca- 'mels, kine, and ſheep. 2. Of money. 3. Of 'corn. 4. Of fruits, viz. dates and raiſins; and '5. of wares ſold. Of each of theſe a certain 'portion is to be given in alms, being usually

down. Will ye command men to do juſtice, and forget your own ſouls? Yet ye read the book of the law; do ye not therefore underſtand? Chap. ii. Vol. i. p. 9.

Be

'one part in forty, or two and a half *per cent.* 'of the value. But no alms are due for them, 'unleſs they amount to a certain quantity or 'number; nor until a man has been in poſſeſ-'ſion of them eleven months, he not being ob-'liged to give alms thereout before the twelfth 'month is begun: nor are alms due for cattle 'employed in tilling the ground, or in carrying 'burdens. In ſome caſes, a much larger portion 'than the before mentioned, is reckoned due for 'alms: thus, of what is gotten out of mines, or 'the ſea, or by any art or profeſſion, over and 'above what is ſufficient for the reaſonable ſup-'port of a man's family, and eſpecially where 'there is a mixture, or ſuſpicion, of unjuſt gain, 'a fifth part ought to be given in alms. More-'over at the end of the faſt of Ramadan, every 'moſlem is obliged to give in alms for himſelf, 'and for every one of his family, if he has any, 'a meaſure of wheat, barley, dates, rice, or, other 'proviſions commonly eaten.'

'The legal alms were at firſt collected by Mo-'hammed himſelf, who employed them as he 'thought fit, in the relief of his poor relations

'and

Be conſtant in prayer and give alms; and what good ye have ſent before for your ſouls, ye ſhall find it with God; ſurely God ſeeth that which ye do. Chap. ii. Vol. i. p. 22.

They will aſk thee what they ſhall beſtow in alms; anſwer, the good which ye beſtow, let it be given to parents and kindred, and orphans, and the poor, and the ſtranger. Chap. ii. Vol. i. p. 38.

O true believers, give alms of that which ye have beſtowed on you, before the day cometh wherein there ſhall be no merchandizing, nor friendſhip, nor interceſſion. Chap. ii. Vol. i. p. 47.

'and followers; but chiefly applied them to the 'maintenance of thoſe who ſerved in his wars, 'and fought, as he termed it, in the way of God. 'His ſucceſſors continued to do the ſame, until 'in proceſs of time, other taxes and tributes be-'ing impoſed for the ſupport of the government, 'they ſeem to have been weary of acting as al-'moners to their ſubjects, and to have left the 'paying them to their conſciences.'

Prelim. Diſc. § iv. p. 147.

O true believers, make not your alms of none effect by reproaching, or miſchief, as he who layeth out what he hath to appear unto men to give alms, and believeth not in God and the laſt day. The likeneſs of ſuch a one is as a flint covered with earth, on which a violent rain falleth, and leaveth it hard. They cannot proſper in any thing which they have gained, for God directeth not the unbelieving people. Chap. ii. Vol. i. p. 50.

O true believers, beſtow alms of the good things which ye have gained, and of that which we have produced for you out of the earth, and chuſe not the bad thereof to give it in alms, ſuch as ye would not accept yourſelves, otherwiſe than by connivance: and know that God is rich and worthy to be praiſed.——And whatever alms ye ſhall give, or whatever vow ye ſhall vow, verily, God knoweth it; but the ungodly ſhall have none to help them. If ye make your alms to appear, it is well; but if ye con-

conceal them, and give them unto the poor, this will be better for you, and will atone for your ſins: and God is well informed of that which ye do. The direction of them belongeth not unto thee; but God directeth whom he pleaſeth. The good that ye ſhall give in alms, ſhall redound unto yourſelves; and ye ſhall not give unleſs out of deſire of ſeeing the face of God. And what good thing ye ſhall give in alms, it ſhall be repaid you, and ye ſhall not be treated unjuſtly; unto the poor who are wholly employed in fighting for the religion of God, and cannot go to and fro in the earth; whom the ignorant man thinketh rich becauſe of their modeſty: thou ſhalt know them by this mark, they aſk not men with importunity; and what good ye ſhall give in alms, verily God knoweth it. They who diſtribute alms of their ſubſtance night and day, in private and in public, ſhall have their reward with their Lord; on them ſhall no

fear come, neither ſhall they be grieved. Chap. ii. Vol. i. p. 51.

Alms are to be diſtributed only unto the poor, and the needy, and thoſe who are employed in collecting and diſtributing the ſame, and unto thoſe whoſe hearts are reconciled, and for the redemption of captives, and unto thoſe who are in debt, and inſolvent, and for the advantage of God's religion, and unto the traveller. This is an ordinance from God: and God is knowing and wiſe. Chap. ix. Vol. i. p. 251.

Your wealth and your children are only a temptation: but with God is a great reward. Wherefore fear God, as much as ye are able; and hear and obey: and give alms for the good of your ſouls; for whoſo is preſerved from the covetouſneſs of his own ſoul, they ſhall proſper. If ye lend unto God an acceptable loan, he will double the ſame unto you, and will forgive you: for God is grateful and long ſuffering, knowing both what is hidden, and what is divulged;

vulged; the mighty, the wiſe. Chap. lxiv. Vol. ii. p. 442.

AVARICE, &c.

Wo unto every ſlanderer, and backbiter: who heapeth up riches, and prepareth the ſame for the time to come! He thinketh that his riches will render him immortal. By no means. Chap. civ. Vol. ii. p. 509.

BENEFICENCE.

Serve God, and aſſociate no creature with him; and ſhew kindneſs unto parents, and relations, and orphans, and the poor, and your neighbour who is of kin to you, and alſo your neighbour who is a ſtranger, and to your familiar companion, and the traveller, and the captives whom your right hands ſhall poſſeſs; for God loveth not the proud or vain glorious, who are covetous, and recommend covetouſneſs unto men, and conceal that which God of his bounty hath given them; (we have prepared a ſhameful

puniſhment for the unbelievers;) and who beſtow their wealth in charity to be obſerved of men, and believe not in God, nor in the laſt day; and whoever hath Satan for a companion, an evil companion hath he. Chap. iv. Vol. i. p. 101.

CALUMNY.

God loveth not the ſpeaking ill of any one in public, unleſs he who is injured call for aſſiſtance; and God heareth and knoweth: whether ye publiſh a good action, or conceal it, or forgive evil, verily God is gracious and powerful. Chap. iv. Vol. i. p. 122.

CHARITY.

Theſe (*i. e.* the juſt) fulfil their vow, and dread the day, the evil whereof will diſpenſe itſelf far abroad; and give food unto the poor, and the orphan, and the bondman, for his ſake, ſaying, we feed you for God's ſake only: we deſire no recompenſe from you

nor

nor any thanks: verily we dread from our Lord, a diſmal and calamitous day. Wherefore the Lord ſhall deliver them from the evil of that day, and ſhall caſt on them brightneſs of countenance and joy, &c. Chap. lxxvi. Vol. ii. p. 474.

—It is to free the captive; or to feed in the day of famine, the orphan who is of kin, or the poor man who lieth on the ground. Whoſo doth this, and is one of thoſe who believe, and recommend perſeverance unto each other, and recommend mercy unto each other; theſe ſhall be the companions of the right hand. But they who ſhall diſbelieve our ſigns, ſhall be the companions of the left hand: above them ſhall be arched fire. Chap. xc. Vol. ii. p. 498.

Verily the life to come ſhall be better for thee than this preſent life: and thy Lord ſhall give thee a reward wherewith thou ſhalt be well pleaſed. Did he not find thee an orphan, and hath he not taken care of thee?

thee? And did he not find thee wandering in error, and hath he not guided thee unto the truth? And did he not find thee needy, and hath he not enriched thee? Wherefore oppreſs not the orphan; neither repulſe the beggar: but declare the goodneſs of thy Lord. Chap. xciii. Vol. ii. p. 500.

CIVILITY.

When ye are ſaluted with a ſalutation, ſalute the perſon with a better ſalutation, or at leaſt return the ſame; for God taketh an account of all things. Chap. iv. Vol. i. p. 111.

O true believers, enter not any houſes beſide your own houſes, until ye have aſked leave, and have ſaluted the family thereof: this is better for you; peradventure ye will be admoniſhed. And if ye ſhall find no perſon in the houſes, yet do not enter them until leave be granted you: and if it be ſaid unto you, return back; do you return back. This will be more decent for you; and God knoweth

knoweth that which ye do. It ſhall be no crime in you, that ye enter uninhabited houſes, wherein ye may meet with a convenience. God knoweth that which ye diſcover, and that which ye conceal. Chap. xxiv. Vol. ii. p. 191.

CONVERSATION.

Doſt thou not perceive that God knoweth whatever is in heaven and in earth? There is no private diſcourſe among three perſons, but he is the fourth of them; nor among five, but he is the ſixth of them; neither among a ſmaller number than this, nor a larger, but he is with them, whereſoever they be: and he will declare unto them that which they have done, on the day of reſurrection; for God knoweth all things.—

O true believers, when ye diſcourſe privily together, diſcourſe not of wickedneſs, and enmity, and diſobedience toward the apoſtle; but diſcourſe of juſtice and piety: and fear God before whom ye ſhall be aſſembled.

ſembled. Verily the clandeſtine diſcourſe of the infidels proceedeth from Satan, that he may grieve the true believers: but there ſhall be none to hurt them in the leaſt, unleſs by the permiſſion of God; wherefore in God let the faithful truſt. Chap. lviii. Vol. ii. p. 424.

COVETOUSNESS and OPPRESSION.

Moreover man, when his Lord trieth him by proſperity, and honoureth him, and is bounteous unto him, ſaith, my Lord honoureth me: but when he proveth him by afflictions, and withholdeth his proviſions from him; he ſaith, my Lord deſpiſeth me. By no means: but ye honour not the orphan, neither do ye excite one another to feed the poor: and ye devour the inheritance of the weak, with undiſtinguiſhing greedineſs; and ye love riches, with much affection. By no means ſhould ye do thus. When the earth ſhall be minutely ground to duſt; and thy Lord ſhall come, and the angels rank by

by rank; and hell on that day ſhall be brought nigh: on that day ſhall man call to remembrance his evil deeds; but how ſhall remembrance avail him? He ſhall ſay, would to God that I had heretofore done good works in my life time! On that day none ſhall puniſh with his puniſhment; nor ſhall any bind with his bonds. O thou ſoul which art at reſt, return unto thy Lord, well pleaſed with thy reward, and well pleaſing unto God: enter among my ſervants; and enter my paradiſe. Chap. lxxxix. Vol. ii. p. 496.

DEBTS.

Deal not unjuſtly with others, and ye ſhall not be dealt with unjuſtly. If there be any debtor under a difficulty of paying his debt, let his creditor wait till it be eaſy for him to do it; but if ye remit it as alms, it will be better for you, if ye knew it. And fear the day wherein ye ſhall return unto God, then ſhall every ſoul be paid what it hath gained,

gained, and they ſhall not be treated unjuſtly. O true believers, when ye bind yourſelves one to the other in a debt for a certain time, write it down; and let a writer write between you according to juſtice, and let not the writer refuſe writing according to what God hath taught him; but let him write, and let him who oweth the debt dictate, and let him fear God his Lord, and not diminiſh aught thereof. But if he who oweth the debt be fooliſh or weak, or be not able to dictate himſelf, let his agent dictate according to equity; and call to witneſs two witneſſes of your neighbouring men; but if there be not two men, let there be a man and two women of thoſe whom ye ſhall chuſe for witneſſes: if one of thoſe women ſhould miſtake, the other of them will cauſe her to recollect. And the witneſſes ſhall not refuſe whenſoever they ſhall be called. And diſdain not to write it down, be it a large debt, or be it a ſmall one, until its time of payment:

payment: this will be more juſt in the ſight of God, and more right for bearing witneſs, and more eaſy, that ye may not doubt. But if it be a preſent bargain which ye tranſact between yourſelves, it ſhall be no crime in you, if ye write it not down. And take witneſſes when ye ſell one to the other, and let no harm be done to the writer, nor to the witneſs; which if ye do, it will ſurely be injuſtice in you: and fear God, and God will inſtruct you, for God knoweth all things. And if ye be on a journey, and find no writer, let pledges be taken: but if one of you truſt the other, let him who is truſted return what he is truſted with, and fear God his Lord. And conceal not the teſtimony, for he who concealeth it, hath ſurely a wicked heart. God knoweth that which ye do. Whatever is in heaven and on earth is God's: and whether ye manifeſt that which is in your minds, or conceal it, God will call you to account for it, and will forgive whom he pleaſeth, and will puniſh whom he pleaſeth;

pleaſeth; for God is almighty. Chap. ii. Vol. i. p. 52.

DISSENTIONS.

If two parties of the believers contend with one another, do ye endeavour to compoſe the matter between them; and if the one of them offer an inſult unto the other, fight againſt that party which offered the inſult, until they return to the judgment of God; and if they do return, make peace between them with equity: and act with juſtice; for God loveth thoſe who act juſtly. Verily the true believers are brethren: wherefore reconcile your brethren; and fear God, that ye may obtain mercy. Chap. xlix. Vol. ii. p. 388.

DIVORCES.

The women who are divorced ſhall wait concerning themſelves until they have their courſes thrice, and it ſhall not be lawful for them to conceal that which God hath

hath created in their wombs, if they believe in God and the laſt day; and their huſbands will act more juſtly to bring them back at this time, if they deſire a reconciliation. The women ought alſo to behave toward their huſbands in like manner as their huſbands ſhould behave toward them, according to what is juſt: but the men ought to have a ſuperiority over them. God is mighty and wiſe. Ye may divorce your wives twice; and then either retain them with humanity, or diſmiſs them with kindneſs. But it is not lawful for you to take away any thing of what ye have given them, unleſs both fear that they cannot obſerve the ordinances of God. And if ye fear that they cannot obſerve the ordinances of God, it ſhall be no crime in either of them on account of that for which the wife ſhall redeem herſelf. Theſe are the ordinances of God; therefore tranſgreſs them not; for whoever tranſgreſſeth the ordinances of God, they are unjuſt doers. But if the huſband

divorce her a third time, ſhe ſhall not be lawful for him again, until ſhe marry another huſband. But if he alſo divorce her, it ſhall be no crime in them, if they return to each other, if they think they can obſerve the ordinances of God; and theſe are the ordinances of God, he declareth them to people of underſtanding. But when ye divorce women, and they have fulfilled their preſcribed time, either retain them with humanity, or diſmiſs them with kindneſs; and retain them not by violence, ſo that ye tranſgreſs; for he that doth this, ſurely injureth his own ſoul. And make not the ſigns of God a jeſt: but remember God's favour toward you, and that he hath ſent down unto you the book of the Koran, and wiſdom, admoniſhing you thereby; and fear God, and know that God is omniſcient. But when ye have divorced your wives, and they have fulfilled their preſcribed time, hinder them not from marrying their huſbands, when they have agreed among themſelves

ſelves according to what is honourable. This is given in admonition unto him among you who believeth in God, and the laſt day. This is moſt righteous for you, and moſt pure. God knoweth, but ye know not. Mothers after they are divorced ſhall give ſuck unto their children two full years, to him who deſireth the time of giving ſuck to be compleated; and the father ſhall be obliged to maintain them and cloath them in the mean time, according to that which ſhall be reaſonable. No perſon ſhall be obliged beyond his ability. A mother ſhall not be compelled to what is unreaſonable on account of her child, nor a father on account of his child. And the heir of the father ſhall be obliged to do in like manner. But if they chuſe to wean the child before the end of two years, by common conſent, and on mutual conſideration, it ſhall be no crime in them. And if ye have a mind to provide a nurſe for your children, it ſhall be no crime in you, in caſe ye fully pay what ye

offer her, according to that which is juſt. And fear God, and know that God ſeeth whatſoever ye do. Such of you as die and leave wives, their wives muſt wait concerning themſelves four months and ten days, and when they ſhall have fulfilled their term, it ſhall be no crime in you for that which they ſhall do with themſelves, according to what is reaſonable. God well knoweth that which ye do: and it ſhall be no crime in you, whether ye make public overtures of marriage unto ſuch women, within the ſaid four months and ten days, or whether ye conceal ſuch your deſigns in your minds. God knoweth that ye will remember them. But make no promiſe unto them privately, unleſs ye ſpeak honourable words, and reſolve not on the knot of marriage, until the preſcribed time be accompliſhed; and know that God knoweth that which is in your minds, therefore beware of him, and know that God is gracious and merciful. It ſhall be no crime in you, if ye divorce your wives,

wives, ſo long as ye have not touched them, nor ſettled any dowry on them. And provide for them (he who is at his eaſe muſt provide according to his circumſtances, and he who is ſtraitned according to his circumſtances) neceſſaries according to what ſhall be reaſonable. This is a duty incumbent on the righteous. But if ye divorce them before ye have touched them, and have already ſettled a dowry on them, ye ſhall give them half of what ye have ſettled, unleſs they releaſe any part, or he releaſe part in whoſe hand the knot of marriage is; and if ye releaſe the whole, it will approach nearer unto piety.—And ſuch of you as ſhall die and leave wives, ought to bequeath their wives a year's maintenance, without putting them out of their houſes: but if they go out voluntarily, it ſhall be no crime in you, for that which they ſhall do with themſelves, according to what ſhall be reaſonable; God is mighty and wiſe. And unto thoſe who are divorced, a reaſonable proviſion is alſo

due; this is a duty incumbent on thoſe who fear God. Chap. ii. Vol. i. p. 41.

O true believers, when ye marry women who are believers, and afterward put them away, before ye have touched them, there is no term preſcribed you to fulfil toward them after their divorce: but make them a preſent, and diſmiſs them freely with an honourable diſmiſſion. Chap. xxxiii. Vol. ii. p. 280.

Thoſe who divorce their wives, by declaring that they will for the future regard them as their mothers, and afterward would repair what they have ſaid, ſhall be obliged to free a captive before they touch one another. This is what ye are warned to perform: and God is well apprized of that which ye do. And whoſo findeth not a captive to redeem, ſhall obſerve a faſt of two conſecutive months, before they touch one another. And whoſo ſhall not be able to faſt that time, ſhall feed threeſcore poor men. Chap. viii. Vol. ii. p. 423.

O Prophet, when ye divorce women, put them away at their appointed term; and com-

compute the term exactly: and fear God your Lord. Oblige them not to go out of their apartments, neither let them go out, until the term be expired, unleſs they be guilty of manifeſt uncleanneſs. Theſe are the ſtatutes of God: and whoever tranſgreſſeth the ſtatutes of God, aſſuredly injureth his own ſoul. Thou knoweſt not whether God will bring ſomething new to paſs, which may reconcile them after this. And when they ſhall have fulfilled their term, either retain them with kindneſs, or part from them honourably: and take witneſſes from among you, men of integrity, and give your teſtimony as in the preſence of God. This admonition is given unto him who believeth in God and the laſt day: and whoſo feareth God, unto him will he grant a happy iſſue out of all his afflictions; and he will beſtow on him an ample proviſion from whence he expecteth it not: and whoſo truſteth in God he will be his ſufficient ſupport; for God will ſurely attain his purpoſe.

Now hath God appointed unto every thing a determined period. As to ſuch of your wives as ſhall deſpair having their courſes, by reaſon of their age; if ye be in doubt thereof, let their term be three months: and let the ſame be the term of thoſe who have not yet had their courſes. But as to thoſe who are pregnant, their term ſhall be until they be delivered of their burden. And whoſo feareth God, unto him will he make his command eaſy. This is the command of God which he hath ſent down unto you. And whoſo feareth God, he will expiate his evil deeds from him, and will increaſe his reward. Suffer the women whom ye divorce to dwell in ſome part of the houſes wherein ye dwell, according to the room and conveniences of the habitations which ye poſſeſs: and make them not uneaſy, that ye may reduce them to ſtraits. And if they be with child, expend on them what ſhall be needful, until they be delivered of their burden. And if they ſuckle their children

dren for you, give them their hire, and conſult among yourſelves, according to what ſhall be juſt and reaſonable. And if ye be put to a difficulty herein, and another woman ſhall ſuckle the child for him, let him who hath plenty expend proportionably, in the maintenance of the mother and the nurſe out of his plenty: and let him whoſe income is ſcanty, expend in proportion out of that which God hath given him. God obligeth no man to more than he hath given him ability to perform: God will cauſe eaſe to ſucceed hardſhips. Chap. lxv. Vol. ii. p. 443.

REMARKS.

It would be impertinent to enlarge on the natural intentions of matrimony; of which, every man's reaſon, and much more his feelings, give him ſufficient information: as it is capable of communicating the higheſt earthly felicity, ſo can it be perverted to the greateſt extremity of miſery. When the ends of entering into an indiſſoluble engagement, on which the domeſtic comfort of all the future parts of our lives, ſo intimately depends, are fruſtrated! no ſituation

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can be conceived more intolerable; and it is painful even to think that ſufferers in theſe circumſtances ſhould have all their fond expectations, all their ſocial enjoyments, all their peace of mind, ruined beyond redemption! and that the laws which ought to protect the injured, ſhould in theſe circumſtances betray them; and often ſtrengthen the hands of oppreſſion! Divorces by the Chriſtian law are diſcouraged, except in caſes of adultery;* but numberleſs cauſes of unhappineſs occur, which render the matrimonial ſtate unſupportable, that do not offer ſuch a plea to juſtify ſeparation: and when this union, from whatever cauſes, becomes grievous,—for life is a dreadful term! the apoſtles replied very naturally—*if the caſe of the man be ſo with his wife, it is not good to marry.*†—By the Mohammedan law divorces are allowed to take place between the ſame perſons repeatedly: here therefore the facility of ſeparating and coming together again, not only grants the remedy wiſhed for, but grants it to an extream; and appears to afford too great a latitude to caprice. Perhaps the golden mean may lie between them. For, let whatſoever render it diſagreeable for

* Matth. v. 32. xix. 9. Mark x. 11, 12. Luke xvi. 18. 1 Cor. vii. 10, 11. † Matt. xix. 10.

man

man and wife to live with each other, the sufferer ought to be allowed recourse to an easy remedy:—but if, after separation, they were prohibited the privilege of coming together again on any consideration;* this would cause the motives of parting, to be as carefully weighed, as those of the first connexion. For if a couple found on enquiry, that notwithstanding their discontents, they had a foundation of secret tenderness for each other, which the thoughts of parting discovered, and which started at the undoing of what could not be renewed; the union which ought to subsist, would on such a result of self examination, receive a fresh cement: while those who ought to part, would be gratified with the opportunity. Many gentle honest hearts would thus be preserved from breaking, many useful lives be prolonged, many a painstaking person rescued from beggary, and many fortunes snatched from ruin. Those who failed in one adventure, might have the opportunity of trying another with more success; while those, of which there are many, with whom nobody ought to live, would be denied the dia-

* Moses prohibited a reunion, if an intervening marriage had taken place. Deut. xiv. 1, &c.

bolical

bolical pleaſure of tormenting others to death, or of involving them in the conſequences of ruinous conduct.

This would *indeed* be a law of reaſonable liberty.

ENVY.

Covet not that which God hath beſtowed on ſome of you preferable to others. Unto the men ſhall be given a portion of what they ſhall have gained; and unto the women ſhall be given a portion of what they ſhall have gained: therefore aſk God of his bounty; for God is omniſcient. Chap. iv. Vol. i. p. 100.

FORGIVENESS.

A fair ſpeech and to forgive, is better than alms followed by michief. God is rich and merciful. Chap. ii. Vol. i. p. 50.

HYPOCRISY, &c.

Moreover the hypocrites ſhall be in the loweſt bottom of hell fire, and thou ſhalt not find any to help them thence. But they who repent

repent and amend, and adhere firmly unto God, and approve the ſincerity of their religion to God, they ſhall be numbered with the faithful; and God will ſurely give the faithful a great reward. Chap. iv. Vol. i. p. 122.

What thinkeſt thou of him who denieth the future judgment as a falſehood? It is he who puſheth way the orphan; and ſtirreth not up others to feed the poor. Wo be unto thoſe who pray, and who are negligent at their prayer; who play the hypocrites, and deny neceſſaries to the needy. Chap. cvii. Vol. ii. p. 513.

INFIDELS.

O true believers! take not your fathers or your brethren for friends, if they love infidelity above faith; and whoſoever among you ſhall take them for his friends, they will be unjuſt doers. Say if your fathers, and your ſons, and your brethren, and your wives, and your relations, and your ſubſtance which ye have

have acquired, and your merchandize, which ye apprehend may not be ſold off, and your dwellings wherein ye delight, be more dear unto you than God and his apoſtle, and the advancement of his religion; wait, until God ſhall ſend his commands: for God directeth not the ungodly people. Chap. ix. vol. i. p. 242.

When ye encounter the unbelievers, ſtrike off their heads until ye have made a great ſlaughter among them; and bind them in bonds; and either give them a free diſmiſſion afterward, or exact a ranſom, until the war ſhall have laid down its arms. This ſhall ye do, verily if God pleaſed, he could take vengeance on them without your aſſiſtance: but he commandeth you to fight his battles, that he may prove the one of you by the other. And as to thoſe who fight in defence of God's true religion, God will not ſuffer their works to periſh: he will guide them, and will diſpoſe their heart aright; and he will lead them into paradiſe,

of

of which he hath told them. O true believers, if ye aſſiſt God, by fighting for his religion, he will aſſiſt you againſt your enemies; and will ſet your feet faſt: but as for the infidels, let them periſh; and their works ſhall God render vain. Chap. xlvii. vol. ii. p. 376. See RETALIATION.

INHERITANCE and LEGACIES.

Men ought to have a part of what their parents and kindred leave behind them when they die: and women ought alſo to have a part of what their parents and kindred leave, whether it be little, or whether it be much; a determinate part is due to them. And when they who are of kin are preſent at the dividing of what is left, and alſo the orphans, and the poor, diſtribute unto them ſome part thereof; and if the eſtate be too ſmall, at leaſt ſpeak comfortably unto them. And let thoſe fear to abuſe orphans, who, if they leave behind them a weak offſpring, are ſolicitous for them: let them therefore

fear God, and ſpeak that which is convenient. Surely they who devour the poſſeſſions of orphans unjuſtly, ſhall ſwallow down nothing but fire into their bellies, and ſhall broil in raging flames. God hath thus commanded you concerning your children. A male ſhall have as much as the ſhare of two females: but if they be females only, and above two in number, they ſhall have two third parts of what the deceaſed ſhall leave; and if there be but one, ſhe ſhall have the half. And the parents of the deceaſed ſhall have each of them a ſixth part of what he ſhall leave, if he have a child; but if he have no child, and his parents be his heirs, then his mother ſhall have the third part. And if he have brethren, his mother ſhall have a ſixth part, after the legacies which he ſhall bequeath, and his debts be paid. Ye know not whether your parents or your children be of greater uſe unto you. This is an ordinance from God, and God is knowing and wiſe. Moreover, ye may claim half

of

of what your wives ſhall leave, if they have no iſſue; but if they have iſſue, then ye ſhall have the fourth part of what they ſhall leave, after the legacies which they ſhall bequeath, and the debts be paid. They alſo ſhall have the fourth part of what ye ſhall leave, in caſe ye have no iſſue; but if ye have iſſue, then they ſhall have the eighth part of what ye ſhall leave, after the legacies which ye ſhall bequeath, and your debts be paid. And if a man or woman's ſubſtance be inherited by a diſtant relation, and he or ſhe have a brother or ſiſter; each of them two ſhall have a ſixth part of the eſtate. But if there be more than this number, they ſhall be equal ſharers in a third part, after payment of the legacies which ſhall be bequeathed, and the debts, without prejudice to the heirs. Chap. iv. vol. i. p. 93.

We have appointed unto every one kindred, to inherit part of what their parents and relations ſhall leave at their deaths. And unto thoſe with whom your right hands

have made an alliance, give their part of the inheritance; for God is witneſs of all things. Men ſhall have the preheminence above women, becauſe of thoſe advantages wherein God hath cauſed the one of them to excel the other, and for that which they expend of their ſubſtance in maintaining their wives. Chap. iv. vol. i. p. 101.

If a man die without iſſue, and have a ſiſter, ſhe ſhall have the half of what he ſhall leave; and he ſhall be heir to her, in caſe ſhe have no iſſue. But, if there be two ſiſters, they ſhall have between them, two third parts of what he ſhall leave; and if there be ſeveral, both brothers and ſiſters, a male ſhall have as much as the portion of two females. God declareth unto you theſe precepts, leſt you err; and God knoweth all things. Chap. iv. vol. i. p. 127.

REMARKS.

The Turkiſh empire was founded on conqueſt; the prince is the fountain of property, and may be conſidered as a perfect deſpot: yet, under

under this deſpotiſm, according to the law of Mohammed, by which the private concerns of the ſubject are to be regulated; ſucceſſion is more equitably ſettled, than it is by the feudal ſyſtems which have obtained in other parts of Europe. It is true that commerce and the arts have in the latter, given commercial and monied property, ſuch a counterbalance to that of land, that landed property has gradually loſt much of its tyrannic influence; and the forms of government firſt founded on theſe military tenures, have mellowed down to more equitable ſyſtems, in proportion to their attention to theſe objects. But, if the Ottomans at any time, ſeized by the contagion of literature, ſhould come to underſtand the native rights of mankind better, and by commerce to poſſeſs an influence which may enable them to avail themſelves of their knowlege againſt their haughty Sultans; this fundamental advantage, of a partition of inheritance, would, ſo far as it obtained in uſe, give them great advantages over ſtates where landed property continues ſubject to its antient limitations, while their ſovereigns have loſt that aſcendancy and military ſtrength it formerly procured them. If we conſider the extenſive ſize of this vaſt empire, and conceive it freed from the oppreſſive government under

which its inhabitants groan, and become full of people, ſpringing from the allowance of polygamy; they would under ſuch circumſtances promiſe fairer for univerſal empire, than any cramped ſtate where land is tied up, where numbers of people are continually drained off from ſociety, and buried in religious celibacy; and where prepoſterous reſtrictions obſtruct the entrance into matrimony, to the eventual check of propagation: or if an extenſion of knowledge and popular vigour, ſhould break the orientals into ſeparate independencies, they would in all probability flouriſh in arts, commerce, and maritime ſtrength, while Europe, in either caſe, declining, may ſee all theſe bleſſings by a reflux retire back to thoſe climes from whence they firſt dawned on mankind.

JUSTICE.

We have ſent down unto thee the book of the Koran with truth, that thou mayeſt judge between men through that wiſdom which God ſheweth thee therein; and be not an advocate for the fraudulent, but aſk pardon of God for thy wrong intention, ſince God is indulgent and merciful. Diſpute not for thoſe

thoſe who deceive one another, for God loveth not him who is a deceiver or unjuſt. Such conceal themſelves from men, but they conceal not themſelves from God; for he is with them when they imagine by night a ſaying which pleaſeth him not; and God comprehendeth what they do. Behold ye are they who have diſputed for them in this preſent life; but who ſhall diſpute with God for them on the day of reſurrection, or who will become their patron? Yet he who doth evil, or injureth his own ſoul, and afterward aſketh pardon of God, ſhall find God gracious and merciful. Chap. iv. vol. i. p. 115.

Aſſiſt one another according to juſtice and piety; but aſſiſt not one another in injuſtice and malice: therefore fear God; for God is ſevere in puniſhing. Chap. v. vol. i. p. 128.

O true believers! obſerve juſtice when ye appear as witneſſes before God, and let not hatred toward any induce you to do

wrong; but act juſtly; this will approach nearer unto piety; and fear God; for God is fully acquainted with what ye do. Ch. v. vol. i. p. 131.

O my people, give full meaſure, and juſt weight, and diminiſh not unto men ought of their matters; neither commit injuſtice in the earth, acting corruptly. The reſidue which ſhall remain unto you as the gift of God, after ye ſhall have done juſtice to others, will be better for you than wealth gotten by fraud; if ye be true believers. Chap. ii. vol. ii. p. 29.

Woe be unto thoſe who give ſhort meaſure or weight; who, when they receive by meaſure from other men, take the full; but when they meaſure unto them, or weigh unto them, defraud! Do not thoſe think they ſhall be raiſed again at the great day; the day whereon mankind ſhall ſtand before the Lord of all creatures? By no means. Chap. lxxxiii. vol. ii. p. 486.

MAR-

MARRIAGE.

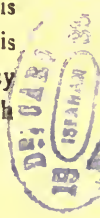
And if ye fear that ye ſhall not act with equity toward orphans of the female ſex, take in marriage of ſuch other women as pleaſe you, two, or three, or four, and not more *. But if ye fear that ye cannot act equitably toward ſo many, marry one only, or the ſlaves which ye ſhall have acquired. This will be eaſier, that ye ſwerve

* The above limitation juſtifies what Sale remarks on this ſubject. 'Several learned men 'have fallen into the vulgar miſtake, that Mo-'hammed granted to his followers an unbounded 'plurality; ſome pretending that a man may 'have as many wives, and others, as many 'concubines, as he can maintain: whereas, ac-'cording to the expreſs words of the Koran, no 'man can have more than four, whether wives 'or concubines.——Nor can we urge as an ar-'gument againſt ſo plain a precept, the cor-'rupt manners of his followers, many of whom, 'eſpecially men of quality and fortune, indulge 'themſelves in criminal exceſſes; nor yet the 'example of the prophet himſelf, who had pe-'culiar privileges in this and other points.' Prelim. Diſc. § vi. p. 176.

not from righteouſneſs. And give women their dowry freely; but if they voluntarily remit unto you any part of it, enjoy it with ſatisfaction and advantage. Chap. iv. vol. i. p. 92.

O true believers, it is not lawful for you to be heirs of women againſt their will, nor to hinder them from marrying others, that ye may take away part of what ye have given them in dowry; unleſs they have been guilty of a manifeſt crime, but converſe kindly with them. And if ye hate them, it may happen that ye may hate a thing wherein God hath placed much good. If ye be deſirous to exchange a wife for another wife, and ye have already given one of them a talent, take not away any thing therefrom: will ye take it by ſlandering her, and doing her manifeſt injuſtice? And how can ye take it, ſince the one of you hath gone in unto the other, and they have received from you a firm covenant? Marry not women whom your fathers have had to wife, (except

(except what is already paſt) for this is uncleanneſs, and an abomination, and an evil way. Ye are forbidden to marry your mothers, and your daughters, and your ſiſters, and your aunts, both on the father's and on the mother's ſide, and your brother's daughters, and your ſiſter's daughters, and your mothers who have given you ſuck, and your foſter ſiſters, and your wives mothers, and your daughters in law, who are under your tuition, born of your wives, unto whom you have gone in, (but if ye have not gone in unto them, it ſhall be no ſin in you to marry them) and the wives of your ſons, who proceed out of your loins; and ye are alſo forbidden to take to wife two ſiſters, except what is already paſt; for God is gracious and merciful. Ye are alſo forbidden to take to wife free women who are married, except thoſe women whom your right hands ſhall poſſeſs as ſlaves. This is ordained you from God. Whatever is beſide this is allowed you; that ye may with



with your ſubſtance provide wives for yourſelves, acting that which is right, and avoiding whoredom. And for the advantage which ye receive from them, give them their reward, according to what is ordained: but it ſhall be no crime in you to make any other agreement among yourſelves, after the ordinance ſhall be complied with; for God is knowing and wiſe. Whoſo among you hath not means ſufficient that he may marry free women, who are believers, let him marry with ſuch of your maid-ſervants whom your right hands poſſeſs, as are true believers; for God well knoweth your faith. Ye are the one from the other; therefore, marry them with the conſent of their maſters, and give them their dower according to juſtice; ſuch as are modeſt, not guilty of whoredom, nor entertaining lovers. And when they are married, if they be guilty of adultery, they ſhall ſuffer half the puniſhment which is appointed for the free women. This is allowed unto him among

among you, who feareth to ſin by marrying free women; but if ye abſtain from marrying ſlaves, it will be better for you; God is gracious and merciful. Ch. iv. vol. i. p. 96.

Marry thoſe who are ſingle among you, and ſuch as are honeſt of your men-ſervants, and your maid-ſervants; if they be poor, God will enrich them of his abundance; for God is bounteous and wiſe. And let thoſe who find not a match, keep themſelves from fornication, until God ſhall enrich them of his abundance. And unto ſuch of your ſlaves as deſire a written inſtrument, allowing them to redeem themſelves on paying a certain ſum, write one, if ye know good in them, and give them of the riches of God, which he hath given you. And compel not your maid-ſervants to proſtitute themſelves, if they be willing to live chaſtely; that ye may ſeek the caſual advantage of this preſent life: but whoever ſhall compel them thereto, verily God will be gracious and merciful unto ſuch women after

after their compulſion. Chap. xxiv. vol. ii. p. 193.

REMARKS.

Marriage admits of a twofold conſideration; firſt, as it reſpects propagation, which is the primary intention of it, in a political view; and ſecondly, as it reſpects domeſtic felicity, which is the primary intention of it in individuals.

The firſt requires a freedom of inveſtigation, which can no where be ſo properly indulged as upon paper; ſince it will not admit of being diſcuſſed in all companies, where the ſoft and tender circumſtances on which the latter depends, may without offence be dwelt upon. In converſation it is rude to urge any thing which may ſhock the delicacy of thoſe who may be confined to hear it; it is otherwiſe in writing: ſome things will better bear reading than hearing; and whenever a ſubject becomes tedious or diſagreeable, the reader is inſtantly relieved by cloſing the book. This therefore is premiſed as a ſaving apology to ward off any charge of indelicacy which may happen to be brought by any too ſcrupulous reader, male or female, whoſe curioſity has led them to this page; where the difficult taſk is attempted of enquiring into, if poſſible, without offending any one, a ſubject

which furniſhes vulgar wit and brutal manners with their moſt diſguſtful alluſions.

Plurality of women then, in few words, appears moſt undoubtedly conducive to increaſe what are juſtly eſteemed the riches of a nation: for whatever may be thought of a man's enervating himſelf among a number of women, it does not neceſſarily follow that he muſt ruin his conſtitution becauſe he may do it; any more than that every man who loves veniſon and madeira, and whoſe pocket will gratify him with both; muſt therefore die of a ſurfeit of the one, or keep himſelf in a continual ſtate of intoxication with the other. Moderation is true luxury.

In chriſtian countries matrimony is far from yielding that increaſe of people of which it might be capable: ſince all that time is totally loſt to propagation, in which a man's *only* wife is breeding; yet women are far from being ſcarce. It may be pardonable to hint, that we appear to underſtand the nature of propagation much better, where, as individuals, we are intereſted to promote it, in a commercial view; without deſcending to what may be deemed groſs illuſtrations.

The chriſtian religion rather looks with an unfavourable eye on the married ſtate than other-

otherwiſe * ; and the apoſtle Paul pleads for celibacy † without reſerve. Hence many thouſands of young men and women are continually withdrawn from all the duties of ſociety, and immured, ſacred to unprofitable rites, to lazineſs, to repentance, and hypocriſy; and as if the remainder were thought too many to carry on the great work of raiſing up poſterity, the utmoſt diſcouragements and difficulties are caſt in nature's way to impede her progreſs.

Tantum relligio potuit ſuadere, &c.

Hitherto marriage has been conſidered only as it affects propagation; if we come to conſider it in the ſecond place, with an eye of calm reaſon, as the means of domeſtic happineſs to individuals; we ſhall view it perhaps in a ſomewhat different light; and be inclined to confeſs that an union with *one* woman of worth and virtue, muſt afford the moſt refined ſatisfaction. But all men are not ſentimental in their affections: if therefore poligamy were tolerated by law, men of moderation and reflexion, might ſtill confine themſelves within their own limits, and not be the leſs happy with ſingle fair ones; while their country would profit by the leſs governed paſſions of the ſenſual.

* Matt. xix. 12. † 1 Cor. ch. vii. &c.

MODESTY.

Speak unto the true believers, that they reſtrain their eyes, and keep themſelves from immodeſt actions: this will be more pure for them; for God is well acquainted with that which they do. And ſpeak unto the believing women, that they reſtrain their eyes, and preſerve their modeſty, and diſcover not their ornaments, except what neceſſarily appeareth thereof; and let them throw their veils over their boſoms, and not ſhew their ornaments, unleſs to their huſbands, or their fathers, or their huſband's fathers, or their ſons, or their huſband's ſons, or their brothers, or their brother's ſons, or their ſiſter's ſons, or their women, or the captives which their right hands ſhall poſſeſs, or unto ſuch men as attend them, and have no need of women, or unto children, who diſtinguiſh not the nakedneſs of women. And let them not make a noiſe with their feet, that their ornaments which they hide may thereby be diſcovered. And be ye all turned unto God, O true

O true believers, that ye may be happy. Chap. xxiv. vol. ii. p. 192.

O true believers, let your ſlaves and thoſe among you, who ſhall not have attained the age of puberty, aſk leave of you before they come into your preſence, three times in the day, namely, before the morning prayer, and when ye lay aſide your garment at noon, and after the evening prayer. Theſe are the three times for you to be private: it ſhall be no crime in you or in them, if they go in to you without aſking permiſſion, after theſe times, while ye are in frequent attendance, the one of you on the other. Thus God declareth his ſigns unto you; for God is knowing and wiſe. And when your children attain the age of puberty, let them aſk leave to come into your preſence at all times, in the ſame manner as thoſe who have attained that age before them, aſk leave. Thus God declareth his ſigns unto you, for God is knowing and wiſe. As to ſuch women as are paſt child-

bearing,

bearing, who hope not to marry again, because of their advanced age, it ſhall be no crime in them if they lay aſide their outer garments, not ſhewing their ornaments; but if they abſtain from this it will be better for them. God both heareth and knoweth. It ſhall be no crime in the blind, nor ſhall it be any crime in the lame, neither ſhall it be any crime in the ſick, or in yourſelves, that ye eat in your houſes; or in the houſes of your fathers, or the houſes of your mothers, or in the houſes of your brothers, or in the houſes of your ſiſters, or the houſes of your uncles on the father's ſide, or the houſes of your aunts on the father's ſide, or the houſes of your uncles on the mother's ſide, or the houſes of your aunts on the mother's ſide, or in thoſe houſes the keys whereof ye have in your poſſeſſion, or in the houſe of your friend. It ſhall not be any crime in you whether ye eat together or ſeparately. Id. p. 198.

MURDER.

O true believers, the law of retaliation is ordained you for the ſlain; the free ſhall die for the free, and the ſervant for the ſervant, and a woman for a woman: but he whom his brother ſhall forgive, may be proſecuted, and obliged to make ſatisfaction according to what is juſt, and a fine ſhall be ſet on him with humanity. This is indulgence from your Lord, and mercy. And he who ſhall transgreſs after this, by killing the murderer, ſhall ſuffer a grievous puniſhment. And in this law of retaliation ye have life, O ye of underſtanding! that peradventure ye may fear. Chap. ii. vol. i. p. 31.

It is not lawful for a believer to kill a believer, unleſs it happen by miſtake; and whoſo killeth a believer by miſtake, the penalty ſhall be the freeing a believer from ſlavery, and a fine to be paid to the family of the deceaſed, unleſs they remit it as alms: and if the ſlain perſon be of a people at enmity with

with you, and be a true believer, the penalty ſhall be the freeing of a believer; but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who findeth not wherewith to do this, ſhall faſt two months conſecutively, as a penance enjoined from God; and God is knowing and wiſe. But whoſo killeth a believer deſignedly, his reward ſhall be hell; he ſhall remain therein for ever; and God ſhall be angry with him, and ſhall curſe him, and ſhall prepare for him a great puniſhment. Chap. iv. vol. i. p. 112.

REMARKS.

This method of accepting a pecuniary compromiſe for blood, we are told in a note on the paſſage, from Chardin, is frequently practiſed among the Mohammedans, eſpecially in Perſia. A ſimilar uſage obtained among our Saxon anceſtors, where this kind of retaliatory revenge was allowed, as may be ſeen in our law books, under the name of *deadly feud*; and which alſo admitted of commutation for money. This in-

deed is holding the life of a man very cheap, and rendering it inſecure. But if our old Saxon laws and the preſent practice of the Aſiatics do not ſufficiently eſtimate and guard the lives of the innocent, our preſent Engliſh laws do not ſet a proper value on the lives of the guilty. The preſent liſt, and growing number, of capital offences in our ſtatutes, is ſhocking to humanity, eſpecially when it appears that ſuch ſanguinary means are really diſproportioned to their end, and prove ineffectual. It is hoped a few thoughts may be farther indulged on this ſerious ſubject.

There appear but two ends to be obtained by penal inflictions. I. The reformation of the offender. II. The deterring others from the commiſſion of the like crimes.

Theſe two ends, however, ought to be ſeparately or jointly attended to, in proportion to the nature of the offence, and its detriment to ſociety: and it is alſo to be conſidered, whether the offence is only the reſult of ſome temporary paſſion, of which the ſubject, with proper treatment, may be cured: Or,

Whether its atrociouſneſs evinces a depravity of heart, which the ſafety of mankind claims a ſecurity againſt; where reformation is improbable, or too precarious to be truſted.

Accord-

According as theſe conſiderations agree together, they will determine whether the firſt intention of puniſhment, reſpecting the reclaiming the criminal, ought to be attended to; or whether the ſecond ſhould be the ſole object of proceeding.

From this view of the matter, who can avoid pitying poor young fellows, whoſe exiſtence is cut off in the prime and vigour of life, for the paltry theft of a handkerchief, or of a watch; or for writing a few words on a ſlip of paper, with a fraudulent intention?

Let not the honeſt reader ſtart at the light mention of theſe offences; the heinouſneſs of infeſting the public roads, and diſturbing the intercourſe of mankind, cannot be palliated; the obligation of preſerving ſacred that mutual confidence, without which commerce cannot be carried on, is not to be weakened: but we ſhould not at the ſame time overlook *the value of a man's life!* not merely to himſelf, but chiefly to his country? A conſideration, which nothing but the frequent laviſhment of lives can occaſion us to eſteem ſo lightly: a laviſhment, which ſubſiſts after it has, in great meaſure, deſtroyed its effect.

But ſurely, means of intimidation cannot be wanting, even though every gallows were chop-

ped down, and though we diſcontinued the abſurd cuſtom of peopling our own colonies with the outcaſts of their mother country. The ſtates bordering on the Mediterranean have their gallies; and have not we roads to make and mend? Have not we other public works to execute? Have not we tin-mines, lead-mines, iron-mines, coal-pits, in plenty? Have not we manufactures to carry on, which are injurious to the human ſyſtem? There are plenty of methods to employ thoſe, who, having offended againſt the laws of their country, have loſt all claims to the benefit of them.

According to the nature of their offences, malefactors might be made to ſpend their time in making ſome ſort of reparation for the damage they have formerly done to their country. The ſlave for life might be converted to a uſeful ſervant of ſociety, inſtead of being unprofitably hanged and forgotten; and might live a continual memorandum of his crime and puniſhment. The ſlave for time, when his ſlavery expired, would, by a habit of labour, and, by having been a witneſs of the puniſhment of others, take care how he endangered his liberty again. By being hard worked, and abſtemiouſly kept, their paſſions would abate, they would have leiſure and inclination for reflection;

flection; and, by having due care taken of their morals, would become prudent men. How different this plan from that of tranſporting and maintaining colonies of villains! from that of making unthinking miſcreants ſing pſalms with halters round their necks, through the ſtupefaction of fear, brought on by the precipitate teazings of an Ordinary, hackneyed in the profeſſion; and then blotting them out from the book of life.

Theſe looſe hints are left with thoſe who may chance to think them worthy conſideration; with a wiſh that the time may come, when ceaſing to gratify the profligate and deſperate, by hanging them out of the way, they may be made to *tremble* at the apprehenſions of a life of *labour*.

OATHS.

Make not God the object of your oaths, that ye will deal juſtly, and be devout, and make peace among men; for God is he who heareth and knoweth. God will not puniſh you for an inconſiderate word in your oaths; but he will puniſh you for that which your hearts have aſſented unto. Chap. ii. vol. i. p. 40.

God will not punish you for an inconsiderate word in your oaths; but he will punish you for what ye solemnly swear with deliberation. And the expiation of such an inconsiderate oath shall be the feeding of ten poor men with such moderate food as ye feed your own families withal; or to cloath them; or to free the neck of a true believer from captivity: but he who shall not find wherewith to perform one of these three things, shall fast three days. This is the expiation of your oaths when ye swear inadvertently. Therefore keep your oaths. Chap. v. vol. i. p. 148.

Whoever shall violate his oath, will violate the same to the hurt only of his own soul; but whoever shall perform that which he hath covenanted with God, he will surely give him a great reward. Ch. xlviii. vol. ii. p. 382.

ORPHANS.

They will also ask ye concerning orphans: answer, to deal righteously with them is best; and

and if ye intermeddle with the management of what belongs to them, do them no wrong; they are your brethren: God knoweth the corrupt dealer from the righteous; and if God pleaſe, he will ſurely diſtreſs you, for God is mighty and wiſe. Chap. ii. vol. i. p. 39.

And give the orphans, when they come to age, their ſubſtance; and render them not in exchange bad for good: and devour not their ſubſtance, by adding it to your own ſubſtance; for this is a great ſin.——

And give not unto thoſe who are weak of underſtanding the ſubſtance which God hath appointed you to preſerve for them; but maintain them thereout, and cloath them, and ſpeak kindly unto them. And examine the orphans until they attain the age of marriage: but if ye perceive they are able to manage their affairs well, deliver their ſubſtance unto them; and waſte it not extravagantly, or haſtily, becauſe they grow up. Let him who is rich abſtain entirely from the orphans eſtates; and let him who

who is poor take thereof, according to what ſhall be reaſonable. And when ye deliver their ſubſtance unto them, call witneſſes thereof in their preſence: God taketh ſufficient account of your actions. Chap. iv. vol. i. p. 92.

PARENTS.

Thy Lord hath commanded that ye worſhip none beſide him; and that ye ſhew kindneſs unto your parents, whether the one of them or both of them attain to old age with thee. Wherefore ſay not unto them, Fye on you! neither reproach them; but ſpeak reſpectfully unto them; and ſubmit to behave humbly toward them, out of tender affection, and ſay, O Lord have mercy on them both, as they nurſed me when I was little. Chap. xvii. vol. ii. p. 99.

We have commanded man concerning his parents, (his mother carrieth him in her womb with weakneſs and faintneſs, and he is weaned in two years) ſaying, Be grateful unto me and to thy parents. Unto me

ſhall all come to be judged. But if thy parents endeavour to prevail on thee to aſſociate with me that concerning which thou haſt no knowlege, obey them not: bear them company in this world in what ſhall be reaſonable; but follow the way of him who ſincerely turneth unto me. Chap. xxxi. vol. ii. p. 263.

PATIENCE.

O true believers, be patient, and ſtrive to excel in patience, and be conſtant minded, and fear God, that ye may be happy. Chap. iii. vol. i. p. 91.

PRIDE.

Diſtort not thy face out of contempt to men, neither walk in the earth with inſolence; for God loveth no arrogant vain glorious perſon. And be moderate in thy pace; and lower thy voice; for the moſt ungrateful of all voices ſurely is the voice of aſſes. Chap. xxxi. vol. ii. p. 264.

RETA-

RETALIATION.

Fight for the Religion of God, againſt thoſe who fight againſt you, but tranſgreſs not by attacking them firſt, for God loveth not the tranſgreſſors. And kill them where-ever ye find them, and turn them out of that whereof they have diſpoſſeſſed you; for temptation to Idolatry is more grievous than ſlaughter: yet fight not againſt them in the holy temple, until they attack you therein; but if they attack you, ſlay them there. This ſhall be the reward of the infidels. But if they deſiſt, God is gracious and merciful. Fight therefore againſt them, until there be no temptation to Idolatry, and the religion be God's: but if they deſiſt, then let there be no hoſtility, except againſt the ungodly. A ſacred month for a ſacred month, and the holy limits of Mecca, if they attack you therein, do ye alſo attack them therein in retaliation; and whoever tranſgreſſeth againſt you by ſo doing, do ye tranſgreſs againſt him in like manner as he hath

hath tranſgreſſed againſt you, and fear God, and know that God is with thoſe that fear him. Contribute out of your ſubſtance toward the defence of the religion of God, and throw not yourſelves with your own hands, into perdition; and do good, for God loveth thoſe who do good. Chap. ii. Vol. i. p. 34.

Fear not men but fear me; neither ſell my ſigns for a ſmall price. And whoſo judgeth not according to what God hath revealed, they are infidels. We have therein commanded them, that they ſhould give life for life, and eye for eye, and noſe for noſe, and ear for ear, and tooth for tooth; and that wounds ſhould alſo be puniſhed by retaliation: but whoever ſhould remit it as alms, it ſhould be acepted as an atonement from him. And whoſo judgeth not according to what God hath revealed, they are unjuſt. Chap. v. Vol. i. p. 139.

Whoever ſhall take a vengeance equal to the injury which hath been done him, and ſhall

ſhall afterward be unjuſtly treated; verily God will aſſiſt him: for God is merciful, and ready to forgive. Chap. xxii. Vol. ii. p. 175.

REMARKS.

The Hebrews under the profeſſion of executing the vengeance of God againſt idolaters, acted *offenſively* toward the inhabitants of Canaan; and exterminated them to ſettle themſelves in their country: and to ſhew the ſublimity of the chriſtian doctrine, it is uſual to inſtance thoſe precepts wherein forbearance, reſignation, and acquieſcence under all injuries and violence, are recommended.* Theſe are two evident extreams: the Mohammedans appear to fill up the mean between them; as being allowed to reſiſt violence, but to act only *defenſively*: nevertheleſs, though admitting the *lex talionis*, yet correcting the licence by repreſenting forgiveneſs, or remitting of reſentment, as the moſt commendable; and which they incline the moſt to, may be ſeen in the Introduction. A ſmall ſhare of common ſenſe will enable a perſon to compare the conduct hinted at in the firſt inſtance, with our *pre-*

* Matth. v. 38, &c. Luke vi, 27, &c. 1 Cor. vi. 7.

ſent

ſent ideas of juſtice and morality: however, the Jews muſt be allowed to be at leaſt conſiſtent with *their* own principles, and to be in ſome meaſure out of the queſtion; as worſhipping a God of VENGEANCE,* whom they by a metaphor ſtiled A CONSUMING FIRE.‡ If it be true that the chriſtians and muſſulmen derived their ideas of God from the Jews, it muſt at the ſame time be admitted that his attributes have been greatly altered under thoſe two diſpenſations. Returning then to our firſt ſubject, it may be obſerved that the mohammedan precepts ſeem rather better adapted in this inſtance, to the nature and ſituation of mankind, than the chriſtian; the former being expreſsly *permitted* to have recourſe to what chriſtians are *obliged* to practice, in violation of the meekneſs recommended in the goſpel: experience proving that no community can ſubſiſt upon ſtrict chriſtian principles. If then ſuch exhortations are found to contain impoſſible precepts, and are to be received *cum nica ſalis*; it does not appear how any encomium can be truly founded on the literal reading of them.

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* Deutr. xxxii. 35. 41, &c.
‡ Deutr. iv. 24. ix. 3. &c.

Biſhop

Bishop Warburton in his Alliance between Church and State, p. 304. giving his sentiments on Toleration, declares it as his opinion, that "the "Quaker who believes even defensive war to be "unchristian, should be excluded, in States upon "the continent, the common liberty of resid-"ing in frontier places." Such an one is nevertheless truly orthodox in his belief: nor is this the only instance where some persons enjoy the privilege of acting up to their principles, at the expence of the violation of them in others.

RIGHTEOUSNESS, defined.

It is not righteousness that ye turn your faces in prayer toward the east and the west, but righteousness is of him who believeth in God and the last day, and the angels, and the Scriptures, and the prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant, when they have covenanted and who behave themselves patiently in ad-

verſity and hardſhips, and in time of violence: theſe are they who are true, and theſe are they who fear God. Chap. ii. Vol. i. p. 31.

SCOFFING, SLANDER, ABUSE, &c.

O true believers, let not men laugh other men to ſcorn; who peradventure may be better than themſelves: neither let women laugh other women to ſcorn; who may poſſibly be better than themſelves. Neither defame one another; nor call one another by opprobrious appellations. An ill name it is to be charged with wickedneſs, after having embraced the faith: and whoſo repenteth not, they will be the unjuſt doers. O true believers, carefully avoid entertaining a ſuſpicion of another: for ſome ſuſpicions are a crime. Enquire not too curiouſly into other men's failings: neither let the one of you ſpeak ill of another in his abſence. Would any of you deſire to eat the fleſh of his dead brother. Surely ye would abhor

it. And fear God: for God is eaſy to be reconciled, and merciful. Chap. xlix. Vol. ii. p. 389.

TESTAMENTS.

It is ordained you, when any of you is at the point of death, if he leave any goods, that he bequeath a legacy to his parents, and kindred, according to what ſhall be reaſonable. This is a duty incumbent on thoſe who fear God. But he who ſhall change the legacy, after he hath heard it bequeathed by the dying perſon, ſurely the ſin thereof ſhall be on thoſe who change it, for God is he who heareth and knoweth. Howbeit, he who apprehendeth from the teſtator any miſtake or injuſtice, and ſhall compoſe the matter between them; that ſhall be no crime in him, for God is gracious and merciful. Chap. ii. Vol. i. p. 32.

O true believers! let witneſſes be taken between you, when death approaches any of you, at the time of making the teſtament; let

let there be two witneſſes, juſt men from among you; or two others of a different tribe or faith from yourſelves, if ye be journeying in the earth, and the accident of death befal you. Ye ſhall ſhut them both up after the afternoon prayer, and they ſhall ſwear by God, if ye doubt them, and they ſhall ſay, we will not ſell our evidence for a bribe, although the perſon concerned be one who is related to us; neither will we conceal the teſtimony of God, for then ſhould we certainly be of the number of the wicked. But if it appear that both have been guilty of iniquity, two others ſhall ſtand up in their place, of thoſe who have convicted them of falſhood, the two neareſt in blood, and they ſhall ſwear by God, ſaying, Verily our teſtimony is more true than the teſtimony of theſe two, neither have we prevaricated; for then ſhould we become of the number of the unjuſt. This will be eaſier, that men may give teſtimony according to the plain intention thereof; or fear

leſt a different oath be given, after their oath. Therefore fear God, and hearken; for God directeth not the unjuſt people. Chap. v. Vol. i. p. 152.

THEFT.

If a man or woman ſteal, cut off their hands, in retribution for that which they have committed; this is an exemplary puniſhment appointed by God; and God is mighty and wiſe. But whoever ſhall repent after his iniquity, and amend, verily God will be turned unto him; for God is inclined to forgive, and merciful. Chap. v. Vol. i. p. 137.

TOLERATION.

Let there be no violence in Religion. Chap. ii. Vol. i. p. 48.

USURY.

They who devour uſury, ſhall not ariſe from the dead, but as he ariſeth whom Satan hath infected by a touch: this ſhall happen to them becauſe they ſay, truely ſelling is

is but as uſury: and yet God hath permitted ſelling, and forbidden uſury. He therefore, who when there cometh unto him an admonition from his Lord, abſtaineth from uſury for the future, ſhall have what is paſt forgiven him, and his affair belongeth to God. But whoever returneth to uſury, they ſhall be the companions of hell fire; they ſhall continue therein for ever. God ſhall take his bleſſing from uſury, and ſhall increaſe alms: for God loveth no infidel, or ungodly perſon. But they who believe, and do that which is right, and obſerve the ſtated times of prayer, and pay their legal alms, they ſhall have their reward with their Lord: there ſhall come no fear on them, neither ſhall they be grieved. O true believers, fear God, and remit that which remaineth of uſury, if ye really believe; but if ye do not, hearken unto war, which is declared againſt you from God and his apoſtle: yet if ye repent, ye ſhall have the capital of your money. Chap. ii. Vol. i. p. 52.

WHOREDOM and ADULTERY.

REMARK.

A following extract referring to a punishment of adultery, though no such punishment is specified in the Koran; this deficiency will be supplied by attending to a passage in Sale's Preliminary Discourse, which is as follows.

'There being some passages in the Koran 'which are contradictory, the mohammedan doc-'tors obviate any difficulty from thence, by the 'doctrine of *abrogation:* for they say, that God 'in the Koran commanded several things which 'were for good reasons afterwards revoked and 'abrogated.*

'Passages abrogated are distinguished into 'three kinds: the first, where the letter and 'sense are both abrogated; the second, where 'the letter only is abrogated, but the sense re-'mains; and the third, where the sense is abro-'gated, though the letter remains.——

'Of the second kind is a verse called the 'verse of stoning, which according to the tra-'dition of Omar afterward Khalif, was extant 'while

* A very convenient doctrine this, and if adopted by *our* doctors, would remove many occasions of schism among us.

'while Mohammed was living, though it be 'not now to be found. The words are theſe. "Abhor not your parents, for this would be "ingratitude in you. If a man and woman "of reputation commit adultery, ye ſhall ſtone "them both; it is a puniſhment ordained by "God; for God is mighty and wiſe."

Prelim. Diſc. § iii. p. 87.

If any of your women be guilty of whoredom, produce four witneſſes from among you againſt them, and if they bear witneſs againſt them, impriſon them in ſeparate apartments until death releaſe them, or God affordeth them a way to eſcape. Chap. iv. Vol. i. p. 95.

The whore and the whoremonger, ſhall ye ſcourge with an hundred ſtripes. And let not compaſſion toward them prevent you from executing the judgment of God; if ye believe in God and the laſt day: and let ſome of the true believers be witneſſes of their puniſhment. The whoremonger ſhall not marry any other than a harlot or an

idolatreſs: and a harlot ſhall no man take in marriage, except a whoremonger or an idolater. And this kind of marriage is forbidden the true believers. But as to thoſe who accuſe women of reputation of whoredom, and produce not four witneſſes of the fact, ſcourge them with fourſcore ſtripes, and receive not their teſtimony for ever; for ſuch are infamous prevaricators: excepting thoſe who ſhall afterward repent, and amend: for unto ſuch will God be gracious and merciful. They who ſhall accuſe their wives of adultery, and ſhall have no witneſſes thereof beſide themſelves; the teſtimony which ſhall be required of one of them ſhall be, that he ſwear four times by God, that he ſpeaketh the truth: and the fifth time that he imprecate the curſe of God on him, if he be a liar. And it ſhall avert the puniſhment from the wife, if ſhe ſwear four times by God that he is a liar; and if the fifth time ſhe imprecate the wrath of God

God on her, if he ſpeaketh the truth.* Chap. xxiv. Vol. ii. p. 188.

WOMEN.

O men, fear your Lord, who hath created you out of one man and out of him created his wife, and from them two hath multiplied many men and women: and fear God by whom ye beſeech one another; and reſpect women who have borne you, for God is watching over you. Chap. iv. Vol. i. p. 92.

The honeſt women are obedient, careful in the abſence of their huſbands, for that God preſerveth them, by committing them to the care and protection of the men. But

* 'In caſe both ſwear, the man's oath diſ-
'charges him from the imputation and penalty
'of ſlander; and the woman's oath frees her
'from the imputation and penalty of adultery:
'but though the woman do ſwear to her inno-
'cence, yet the marriage is actually void, or
'ought to be declared void by the judge; be-
'cauſe it is not fit they ſhould continue together
'after they have come to theſe extremities. *Jal-*
'*lalo 'ddin.*'

thoſe

thoſe whoſe perverſeneſs ye ſhall be apprehenſive of, rebuke; and remove them into ſeparate apartments and chaſtiſe them. But if they ſhall be obedient unto you, ſeek not an occaſion of quarrel againſt them; for God is high and great. And if ye fear a breach between the huſband and wife, ſend a judge out of his family, and a judge out of her family: if they ſhall deſire a reconciliation, God will cauſe them to agree; for God is knowing and wiſe. Chap. iv. Vol. i. p. 101.

If a woman fear ill uſage or averſion from her huſband, it ſhall be no crime in them if they agree the matter amicably between themſelves; for a reconciliation is better than a ſeparation. Mens ſouls are naturally inclined to covetouſneſs: but if ye be kind toward women, and fear to wrong them, God is well acquainted with what ye do. Ye can by no means carry yourſelves equally between women in all reſpects, although

though ye ſtudy to do it; therefore turn not from a wife with all manner of averſion, nor leave her like one in ſuſpenſe: if ye agree and fear to abuſe your wives, God is gracious and merciful; but if they ſeparate, God will ſatisfy them both of his abundance; for God is extenſive and wiſe, and unto God belongeth whatſoever is in heaven and on earth. Chap. iv. Vol. i. p. 119.

O true believers, when believing women come unto you as refugees, try them: God well knoweth their faith. And if ye know them to be true believers, ſend them not back to the infidels: they are not lawful for the unbelievers to have in marriage, neither are the unbelievers lawful for them. But give their unbelieving huſbands what they ſhall have expended for their dowers. Nor ſhall it be any crime in you if ye marry them, provided ye give them their dowries. And retain not the patronage of the unbelieving women: but demand back that which ye have expended for the dowry of ſuch of your

your wives as go over to the unbelievers; and let them demand back that which they have expended for the dowry of thoſe who come over to you. This is the judgment of God which he eſtabliſheth among you: and God is knowing and wiſe. If any of your wives eſcape from you to the unbelievers, and ye have your turn by the coming over of any of the unbelievers wives to you; give to thoſe believers whoſe wives ſhall have gone away, out of the dowries of the latter, ſo much as they ſhall have expended for the dowries of the former: and fear God in whom ye believe. O prophet, when believing women come unto thee and plight their faith unto thee, that they will not aſſociate any thing with God, nor ſteal, nor commit fornication, nor kill their children, nor come with a calumny which they have forged between their hands and their feet, nor be diſobedient to thee in that which ſhall be reaſonable: then do thou plight thy faith unto them, and aſk pardon for them

of

of God: for God is inclined to forgive, and is merciful: O true believers enter not into friendſhip with a people againſt whom God is incenſed: they deſpair of the life to come, as the infidels deſpair of the reſurrection of thoſe who dwell in the graves. Chap. lx. Vol. ii. p. 433.

GENERAL PRECEPTS.

They will aſk thee concerning wine and lots: anſwer, in both there is great ſin, and alſo ſome things of uſe unto men: but their ſinfulneſs is greater than their uſe. They will aſk thee alſo what they ſhall beſtow in alms: anſwer, what ye have to ſpare. Thus God ſheweth his ſigns unto you, that peradventure ye might ſeriouſly think of this preſent world, and of the next. Chap. ii. Vol. i. p. 39.

O true believers, devour not uſury, doubling it twofold; but fear God, that ye may proſper: and fear the fire which is prepared for the unbelievers; and obey God and his apoſtle,

apoſtle, that ye may obtain mercy. And run with emulation to obtain remiſſion from your Lord, and paradice, whoſe breadth equalleth the heavens and the earth, which is prepared for the godly; who give alms in proſperity and adverſity; who bridle their anger, and forgive men: for God loveth the beneficent. And who after they have committed a crime, or dealt unjuſtly with their own ſouls, remember God, and aſk pardon for their ſins, (for who forgiveth ſins except God?) and perſevere not in what they have done knowingly: their reward ſhall be pardon from their Lord, and gardens wherein rivers flow, they ſhall remain therein for ever: and how excellent is the reward of thoſe who labour! There have already been before you examples of puniſhment of infidels, therefore go through the earth and behold what hath been the end of thoſe who accuſe God's apoſtles of impoſture. Chap. iii. Vol. i. p. 79.

Say,

Say, come; I will rehearſe that which your Lord hath forbidden you; that is to ſay, that ye be not guilty of idolatry, and that ye ſhew kindneſs to your parents, and that ye murder not your children for fear leſt ye be reduced to poverty: we will provide for you and them; and draw not near unto heinous crimes, neither openly, nor in ſecret; and ſlay not the ſoul which God hath forbidden you to ſlay, unleſs for a juſt cauſe. This hath he enjoined you that ye may underſtand. And meddle not with the ſubſtance of the orphan, otherwiſe than for the improving thereof, until he attain his age of ſtrength; and uſe a full meaſure, and a juſt balance. We will not impoſe a taſk on any ſoul, beyond its ability. And when ye pronounce judgment obſerve juſtice, although it be for or againſt one who is near of kin; and fulfil the covenant of God. Chap. v. Vol. i. p. 183.

Give unto him who is of kin to you, his due, and alſo unto the poor, and the tra-

veller. And waſte not thy ſubſtance profuſely: for the profuſe are brethren of the devils: and the devil was ungrateful unto his Lord. But if thou turn from them, in expectation of the mercy which thou hopeſt from thy Lord; at leaſt ſpeak kindly unto them. And let not thy hand be tied up to thy neck; neither open it with an unbounded expanſion, leſt thou become worthy of reprehenſion, and be reduced to poverty. Verily thy Lord will enlarge the ſtore of whom he pleaſeth, and will be ſparing unto whom he pleaſeth; for he knoweth and regardeth his ſervants. Kill not your children for fear of being brought to want; we will provide for them and for you: verily the killing them is a great ſin. Draw not near unto fornication; for it is wickedneſs, and an evil way. Neither ſlay the ſoul which God hath forbidden you to ſlay, unleſs for a juſt cauſe; and whoſoever ſhall be ſlain unjuſtly, we have given his heir power to demand ſatisfaction; but let them not exceed

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the bounds of moderation, in putting to death the murderer in too cruel a manner, or by revenging his friends blood on any other than the perſon who killed him; ſince he is aſſiſted by this law. And meddle not with the ſubſtance of the orphan, unleſs it be to improve it, until he attain his age of ſtrength: and perform your covenant, for the performance of your covenant ſhall be enquired into hereafter. And give full meaſure when you meaſure ought; and weigh with a juſt balance. This will be better and more eaſy for determining every man's due. And follow not that whereof thou haſt no knowledge; for the hearing, and the ſight, and the heart, every of theſe ſhall be examined at the laſt day. Walk not proudly in the land, for thou canſt not cleave the earth, neither ſhalt thou equal the mountains in ſtature. All this is evil and abominable in the ſight of thy Lord. Theſe precepts are a part of the wiſdom which thy Lord

hath revealed unto thee. Ch. xvii. Vol. ii, p. 99.

Now are the true believers happy; who humble themselves in their prayer, and who eschew all vain discourse, and who are doers of alms deeds; and who keep themselves from carnal knowlege of any women except their wives, or the captives which their right hands possess, (for as to them they shall be blameless: but whoever coveteth any woman beyond these, they are transgressors) and who acquit themselves faithfully of their trust, and justly perform their covenant; and who observe their appointed times of prayer. These shall be the heirs who shall inherit paradise, they shall continue therein for ever. Chap. xxiii. vol. ii. p. 178.

Give unto him who is of kin to thee his reasonable due; and also to the poor, and the stranger: this is better for those who seek the face of God; and they shall prosper. Whatever ye shall give in usury, to be an increase of men's substance, shall not be increased

creased by the blessing of God; but whatever ye shall give in alms for God's sake, they shall receive a twofold reward. Ch. xxx. vol. ii. p. 258.

Whatever things are given you, they are the provision of this present life: but the reward which is with God is better, and more durable, for those who believe and put their trust in their Lord, and who avoid heinous and filthy crimes, and when they are angry, forgive; and who hearken unto their Lord, and are constant at prayer, and whose affairs are directed by consultation among themselves, and who give alms out of what we have bestowed on them; and who, when an injury is done them, avenge themselves, (and the retaliation of evil ought to be an evil proportionate thereto:) but he who forgiveth, and is reconciled unto his enemy, shall receive his reward from God; for he loveth not the unjust doers. And whoso shall avenge himself after he hath been injured; as to these, it is not lawful to pu-

niſh them for it: but it is only lawful to puniſh thoſe who wrong men, and act inſolently in the earth againſt juſtice; theſe ſhall ſuffer a grievous puniſhment. And whoſo beareth injuries patiently, and forgiveth, verily this is a neceſſary work: Chap. xlii. vol. ii. p. 354.

Verily man is created extremely impatient: when evil toucheth him, he is full of complaint; but when good befalleth him, he becometh niggardly: except thoſe who are devoutly given, and who perſevere in their prayers; and thoſe of whoſe ſubſtance a due and certain portion is ready to be given unto him who aſketh, and him who is forbidden by ſhame to aſk: and thoſe who ſincerely believe the day of judgment, and who dread the puniſhment of their Lord: (for there is none ſecure from the puniſhment of their Lord) and who abſtain from the carnal knowlege of women other than their wives, or the ſlaves which their right hands poſſeſs; (for

as to them they ſhall be blameleſs; but whoever coveteth any woman beſide theſe, they are tranſgreſſors) and thoſe who faithfully keep what they are entruſted with, and their covenant; and who are upright in their teſtimonies, and who carefully obſerve the requiſite rites in their prayers: theſe ſhall dwell amidſt gardens highly honoured. Chap. lxx. vol. ii. p. 459.

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